

Kalma-go Mushrik

Taaleef

Abul Hasan Mubasshir Ahmad Rabbani (rahimahullah)



Roman Transliteration

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

الْحَمْدُ لِلَّهِ وَصَلَوْتُ وَسَلَامٌ عَلَى رَسُولِ اللَّهِ وَ عَلَى آلِهِ وَصَحْبِهِ وَ أَهْلِ بَيْتِهِ وَ مَنْ تَبِعَهُمْ
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ:

Quran-e-Kareem mein Allah Ta'ala ka irshad hai:

Beshak Allah (ye gunah) Nahi Bakhshta Ke Uske Saath Shirk Kiya Jaae Aur Wo Uske Alaawa Jise Chaahe Bakhsh Deta Hai. Aur Jisne Allah Ke Saath Shirk Kiya, Usne Jhoot Ghada Aur Bade Gunaah Ka Kaam Kiya.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾ (Surah an-Nisa: 48)

Allah Ta'ala ne tamaam ummat ko khabardaar karte hue farmaya:

Aur Unke Aksar Allah Par (is tarah) Imaan Laate Hain Ke Wo Mushrik Hi Hote Hain.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾ (Surah Yusuf: 106)

Mushrik par jannat ke haraam hone ka hukm saadir farmaya:

Beshak Jo Allah Ke Saath Shirk Karta Hai To Yaqinan Allah Ne Us Par Jannat Haraam Kardi Hai Aur Uska Thikaana Dozakh Hai Aur Zaalimo'n Ka Koi Madadgaar Nahi.

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾ (Surah al-Maaida: 72)

Ummat ko Allah ki aur Apni ittiba ka hukm dete hue Rasool Allah ﷺ ne apne aap ko mushriko'n se bari bhi kar diya:

(Aye Nabi!) Keh Deejiye: Yehi Meri Raah Hai, Main (tumhe'n) Allah Ki Taraf Bulaata Hoo'n, Main Aur Wo Log Jinho'n Ne Meri Ittiba Ki, Baseerat Par Hain. Aur Allah Paak Hai Aur Main Mushriko'n Mein Se Nahi.

قُلْ هَذِهِ سَبِيلِي ۖ أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ ۖ أَنَا مِنَ الَّذِينَ اتَّبَعْتَنِي ۖ وَسُبْحَنَ اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾ (Surah Yusuf: 108)

Rasool Allah ﷺ ne ye bhi bata diya ke qiyaamat se pehle musalmano mein se kuch afraad mushrikeen se jaa milenge aur unki tarah Allah Ta'ala ke saath shirk karenge:

Qiyaamat qaayam nahi hogi jab tak meri ummat ke kuch qabaail mushrikeen se na mil jaae'n aur yaha'n tak ke meri ummat ke qabaail butho'n ki ibaadat na kare'n. (Sunan Tirmizi: H2219)

لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي
بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ وَإِنَّهُ
سَيَكُونُ فِي أُمَّتِي ثَلَاثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ
أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي.

Itni saaf aur waazeh aayat aur Nabi-e-Kareem ﷺ ke farameen ke bawujood hamare musalman bhai shirk, jise shariyat ke alfaaz mein zulm-e-azeem aur akbar al-kabaair kaha gaya hai, karte hain. Ye manhoos gunaah unke mazhab aur aqide ka juzv ban gaya hai. Agar unhe'n koi ehssaas dilaae to ye kaam musalmano waale nahi ke sochne ke bajaaye bura maante hain.

Apne aamaal ke difa mein hadees Sahih Bukhari ki hadees pesh karte hain, jiska mafhoom hai: *“Mujhe iska dar nahi ke mere baad tum shirk karoge”*. (Bukhari)

Hadees ka matlab hai ke 'Saare musalman, yaane musalmano ka majmua shirk nahi karega, magar musalmano mein se baaz afraad shirk karenge'. Is hadees ki sharah karte hue Allama Aeni Hanafi, Mulla Ali Qari Hanafi aur Barelwi Aalim Ghulam Rasool Saeedi Saahab ne bhi yehi baat kahi hai: Saeedi Saahab likhte hain: *‘Aap ﷺ ne farmaya: “Mujhe ye khau fnahi ke tum mere baad mushrik ho jaaoge”. Iske maane ye hain ke mujhe ye khauf nahi hai ke tum majmooi taur par mushrik ho jaaoge, agarche baaz musalman mushrik ho gae. Al-ayaaz billah’*. (Nematul Baari az Ghulam Rasool Saeedi: V3 P514)

Usi akbar al-Kabaair ke mutaalliq Abul Hasan Mubasshir Ahmad Rabbani رحمه الله ne hind-o-paak ke kalma-go awaam mein maujood shirk ki ghilaazat ke mutaalliq ek behtareen aur jaame kitaab likhi. Is kitaab ka sirf index padhne ke baad aap ko in sha Allah andaaza ho jaaega ke kitaab mein kin-kin topics ko shaamil kiya gaya hai.

Is kitab ka roman-english transliteration 2010 hi mein mukammal ho

gaya tha aur wohi nuskha download ke liye neeché maujood link par maujood hai. Par Allah ke fazl-o-karam se mujhe phir us nuskhe ko revise karne ki taufeeq hui. Is revision mein bahut si roman-english mein maujood ghalatíyo'n ki islaah ki gai hai, mushkil alfaaz ka aasaan urdu mein mafhoom likha gaya hai, aur saath hi Quran aur ahadees ka asal arbi matan bhi shaamil kiya gaya hai.

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro'n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo'n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَاٰلِهٖ وَصَحْبِهٖ وَسَلَّم.

Duaao'n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

Second Revision: Dec 25, 2024 – 25 Jamaad al-Saani 1446

First Revision: May 1st, 2010

Kare ghair gar but ki puja to kaafir
Jo Tehraae Beta Khuda Ka To Kaafir

Jhuke Aag Par Behar Sajda To Kaafir
Koakab Mein Maane Karishma To Kaafir

Magar Momino'n Par Kushaada hain Raahe'n
Paras'tish Kare'n Shauq Se Jiski Chaahe'n

Nabi Ko Chaahe'n Khuda Kar Dikhae'n
Imamo'n Ka Rutba Nabi Se Badhae'n


Mazaaro'n Pe Din Raat Nazre'n Chadhaae'n
Shaheedo'n Se Jaa Jaa Ke Maange'n Duaae'n

Na Tauheed Me'n Kuch Khalal Is Se Aaey
Na Islaam Bigde, Na Imaan Jaaey

Wo Deen Jis Se Tauheed Phaile'e Jahaa'n Me'n
Hua Jalwa Gar Haq Zameen-o-Zamaa'n Mein

Rahaa Shirk Baaqi Na Waham-o-Gumaa'n Me'n
Wo Badla Gaya Aake Hindustaa'n Me'n

Hamesha Se Islaam Tha Ispe Nazaa'n
Wo Daulat Bhi Kho Bhaithe Aakhir Musalma'n.¹

¹ T: Written By: Maulana Altaf Hussain Haali 

Harf-e-Awwal:

Deen-e-islam duniya ke tamaam mazaahab mein se jis tarah ahkaam-o-muaamalaat mein munfarid aur numaya'n khusoosiyat ka haamil hai. Usi tarah aqaaid ke lihaaz se bhi yakta¹ aur mumtaz hai. Aqida, hayaat-e-Islaami ki asaas-o-buniyaad hai. Asaas-o-buniyaad jis qadr gehri aur mazboot ho us par taameer-shuda imaat utni hi thos aur mustahkam² hogi. Jis tarah buniyaad ke baghaer koi imaat pukhta aur qaayam nahi reh sakti usi tarah sahih aqide ke baghaer hayaat-e-Islaami ka koi tasawwur nahi.

Deen mein aqida ko wohi haisiyat haasil hai jo jism-e-insaani mein sar ko hai.

Sahih aqida duniyawi-o-ukhravi falaah-o-kaamrani ka zariya hai. Uske baghaer surkh-rooi se ham-kinaar nahi hua ja sakta. Agar ham zaban se kalma-e-tauheed adaa kare'n lekin uske taqaazo'n ke mutaabiq amal na karen to ye saee-e-laa-haasil³ hai jaisa ke Allama Iqbal رحمۃ اللہ علیہ ne kaha

Zaban Se Keh Bhi Diya La Ilaah To Kya Haasil
Dil-o-nigaah Musalmaan Nahi To Kuch Bhi Nahi

Kyounke kalma-e-tauheed ghairullah ki ibaadat ki nafi aur Allah Wahdahu laa Shareek ki tauheed isbaat par mabni hai. Pehle maabudaan-e-baatila ki ibaadat ka inkaar hai. Phir Allah ki ibaadat ka iqraar. Agar ham zaban se kalma-e-tauheed padhte rahe'n aur saath-saath ghairullah ki ibaadat-o-parastish bhi karte rahe'n to us kalme ka koi faaeda nahi hoga. Aaj ummat-e-muslima zalaalat-o-gumraahi ke qaar-e-mazallat⁴ mein gir chuki hai. Bahut se log kalma padhne ke bawujood musalman maaloom nahi hote. Unke aqaaid is qadr kamzor aur natawa'n hain ke Allah Wahdahu laa Shareek ko yaksar bhool chuke hain aur apni mushkilaat-o-masaaib aur dukh-dard mein ghairullah ko pukaarna unka maamool ban chuka hai.

¹ T: (يَكْتَا) Akela, jis ka koi saani na ho, jis ki koi misaal na ho, be-misaal, be-misl [RKT]

² T: Pakka, mazboot, atal, sakht [FL]

³ T: (سَعَى لَا حَاصِل) Be-faaeda mehnat, koshish ka natija na milna [RSB]

⁴ T: (قَعْر مَذَلَّت) Intehaai zillat [RKT]

Musalmano'n ki is zaboo'n-haali¹ ko dekh kar islaah-e-aqida ki khaatir ye kitab murattab ki gai hai. Jis mein shirk ki mazammat aur daawat-e-tauheed ko Quran-o-Sunnat ke mohkam² dalaael se waazeh kiya hai aur bit-tafseel ye baat zikr ki hai ke mushrikeen-e-arab, Allah ke alaawa Ambiya, Auliya, Shuhada, Jinn, Malaika, Shajar, Hajar waghaeraha ko maa-fauq al-asbaab³ quwwato'n ka maalik-o-mukhtaar samajhte the aur Allah Ta'ala ko maanne ke saath un hastiyoun ko bhi pukaara karte the. Allah Wahdahu laa Shareek ne unke us aqide ko shirk qaraar diya aur unhe'n mushrik kaha aur ummat-e-muslima ko ye dars diya ke agar tum ne unki paerawi ki aur un jaisa aqida ikhtiyaar kiya to kalma padhne ke bawujood mushrik kehlaae jaaoge aur tumhare tamaam aamaal ghaarat aur bekaar ho jaaenge kyonke aamaal-e-sahiha ki qubooliyat ka daar-o-madaar aqaaid-e-sahiha par hai.

Agar aqida sahih aur durust na hoga to koi neki Allah Ta'ala qubool nahi karega. Isi tarah is kitab mein Qabr-parasti aur Pukhta Quboor ke mutaalliq ahadees-e-sahiha aur Aaimma Muhaddiseen, fiqa Hanafi, Maaliki, Shaafai, Hambali aur Fiqa Jaafariya ki motabar kutub se ba dalaael saabit kiya hai, ke pukhta qabre'n banane ka Islaam mein koi tasawwur maujood nahi. Ye tamaam mazaahib ka muttafiqa mauqif hai ke pakki qabre'n banaana haraam hai. Alaawa azeen kitaab ke aaghaaz mein Maulana Abdul Razaq Maleehabadi رحمه الله ka ek mazmoon 'Musalmaan Mushrik' bhi ifaada-e-aam ke liye mulhiq⁴ kar diya gaya hai.

Allah Rabbe Zul Jalaal wal Ikraam is kitaab ko bhooli hui insaanaiyat ke liye mashaal-e-raah banade aur mere liye, mere waalidaen, asaatiza ikram, biwi, baccho'n aur behen bhaiyo'n ke liye najaat ka sabab aur zariya banade. Aamin

Is kitab ki ishaa-at mein hissa lene waale jumla madadgaro'n ko Allah Tabaarak wa Ta'ala apni khusoosi rahmato'n ka saaya tale jagah

¹ T: (ثُيُوبٌ حَالِي) Jiski haalat tabaah ho, khasta haal, muflis, buri haalat mein [RKT]

² T: (مُحْكَمٌ) Jis ke maane sareeh ho'n, jis ka matlab saaf ho [RKT]

³ T: Wo kaam jo bil-umoom asbaab ke zariye sar-anjaam paate hain un aadi asbaab ko tark karke madad chaahna [RSB]

⁴ T: (مُلْحَقٌ) Kisi ke saath mila ya lagaa hua [RKT]

inaayat farmaae. Aamin

Is kitab mein agar koi husn-o-khoobi hai to-o-Allah Wahdahu laa Shareek ka khaas fazl-o-inaayat hai aur agar koi kami hai to wo mujh naacheez ki jaanib se hai. Allah Ta'ala hamare gunah maaf karke apne jawaar-e-rahmat mein jagah naseeb farmaae aur roz-e-qiyaamat Rasool-e-Mukarram, Shafee-ul-Muwahhideen, Imam-ul-Mujaahideen, Khaatam-un-nabiyyeen, Syedna Muhammad Rasool Allah ﷺ ki sifaarish naseeb farmaae aur unke haatho'n jaam-e-kausar hamara muqaddar banaade. Aamin

Abul Hasan Mubasshir Ahmad Rabbani

Musalman Mushrik

Ye Mazmoon *Allama Abdul Razzaq Maleehabadi* (editor – Al Jaame) Calcutta ne taqriban 1925 mein ‘*Al-Waseela*’ ke urdu tarjuma mein muqaddama ke taur par likha tha. Ek dardmand muwahhid ke dil ki ye pukaar is kitaab mein bataur ibrat pesh ki jaarahi hai.

Un mein se aksar log bawujood وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ
Allah par imaan rakhne ke bhi
mushrik hain. (Surah Yusuf: 106) ﴿١٠٦﴾

Hazrat Anas رضي الله عنه bani umaiyya ke zamaane mein roya karte the ke ahd-e-awwal ka deen baaqi na raha, agar wo hamare is zamaane ko dekhte to kya kehte? Kya wo hame’n mushrik qaraar na dete aur ham unhe’n koi bura naam na dete kyunke is waqt aur us waqt ke islaam mein ab agar koi mushtrik cheez baaqi reh gai hai to sirf lafz-e-Islaam hai. Ya chand zaahiri-o-rasmi ibadate’n hain aur wo bhi bidat ki aamezish se paak nahi. Kitabullah jaisi aasmaan se utri thi ab tak be-ghil-o-ghish¹ qaayam hai. Sunnat-e-Rasool ﷺ bhi mudawwan-o-mehfooz musalmano’n ke haatho’n mein maujood hai. Magar kitni badi bad-naseebi hai ke dono mahjoor-o-matrook² hain, taaqo’n, almaariyoun ki zeenat hain, gando’n, taaweezo’n mein mustaamal³ hain. Musalman apni amali zindagi mein unse bilkul azaad hain aur bawujood idda-aa-e-ittiba⁴ unse mukhaalif chal rahe hain. Ajmer ka urs dekhne ke baad kaun keh sakta hai ke ye wohi musalman hain jo haamil-e-quran aur alambardaar-e-tauheed the?

Awadh ke 1 hindu rehnuma ne Ajmer ki kaefiyat dekh kar kaha tha: *“Ab tak mujhe shak tha ke Hindu aur Musلمان mein ittihaad ho sakta hai, magar aaj yaqeen hogaya hai. Kyounke hamaare aur musulmano’n ke mazhab mein agar kuch farq hai to sirf naamo’n ka hai, haqiqat dono ki ek hi hai”*.

Aur ye usne sach kaha, kyouke is waqt hinduo’n aur muslimano’n ke

¹ T: (بے غل و غش) Be-daagh, saaf, dhoka aur fareb se paak [RSB]

² T: (مہجور) Jise chod diya gaya, mehroom, alag, juda [RKT]

³ T: (مستعمل) Istemaal hone waala, istemaal-shuda [RKT]

⁴ T: (ادعاء اتباع) Ittiba ka daawa ya elaan karna [RSB]

shirk mein agar farq hai to naamo'n aur tariqo'n ka hi hai warna haqiqat taqriban ek hai. Hindu butho'n ke saamne jhukte hain, to musalman qabro'n ke saamne. Hindu Ram aur Krishn ki parastish karte hain to Musalman Jeelani aur Ajmeri ki. Ye kehna ke ham parastish nahi karte, unhe'n, Allah nahi samajhte, mahez be-maane¹ hai.

Kyounke, hindu bhi bajuz Allah Wahdahu Laa Shareek ke kisi ki bhi Allah samajh kar paristish-o-ibaadat nahi karte, aur na mushrikeen-e-arab karte the. Haa'n! ye zaroor hai ke tum apni parastish ko 'Parastish-o-lbaadat' nahi kehte, kuch aur naam dete ho, magar naamo'n ke ikhtilaaf se haqiqat to badal nahi sakti.

Hassaas² aadmi ke liye musalman-mushrikon ke haalaat-o-khayalaat maaloom karna ek na-qaabil-e-bardaasht musibat hai. Us firqa mein aql-o-naql ka kaal³ hai. Ek taraf tasleem karte hain ke Allah 'Allamul al-Guyoob'⁴ hai, Samee-o-Baseer⁵ hai, aasmaan aur zameeno'n mein ek zarra bhi usse ojhla nahi aur na baghaer uski marzi ke harkat kar sakta hai. Wo ham se door nahi nazdeek hai, aur itna nazdeek ahi ke usse ziyada nazdeeki mumkin nahi. Phir wo Rahman-o-Raheem hai, Ghafoor-o-Ghaffar hai, Saqi hai, be-hisaab deta hai, Jabbar baadshah nahi ke kisi ko apne dar par na aane de, har waqt uska darwaaza khula hai, har waqt uska haath phaela hai, har waqt uska langar jaari hai, ye sab aur isse ziyaada maante hain, magar.....

... 'magar' ke aage... aql-o-daanish⁶ ki maut hai. Insaaniyat aur insaani sharaafat ka maatam hai! 'magar' ke baad ye hai ke qabron ke saamne jhukna zaroori hai, murdo'n se mannate'n maagna laazmi hai, sifaarish-o-shafaa-at ke bagair us darbaar mein rasaai naa-mumkin hai.

Ye qabr Gous-e-Aazam⁷ ki hai, jo mar jaane ke baad bhi 'Gous'⁸ hain,

¹ T: (بے معنی) Be-maqsad, bekaar, fuzool [RKT]

² T: (חסّاس) Fahem rakhne waala, tez-fahem, zaheen, hoshiyaar [RKT]

³ T: (کال) Qahat, kami, qillat [RKT]

⁴ T: Ghaib-daan, chupi hui baate'n jaanne waala [FL]

⁵ T: (شامع بصیر) Faryaad sunne waala, sunne waala, danishmand, baa-khabar [RKT]

⁶ T: Aqlmandi, daanaai, samajh, fikr [RKT]

⁷ T: (غوث الأعظم) Bada faryaad-ras, sabse bada faryaad ko pohonchne waala [RKT]

⁸ T: (غوث) Faryaad-ras, faryaad ko pohonchne waala, haajat-rawa, insaaf karne waala [RKT]

aur malikul-maut se qabz ki hui rooho'n ka thaela cheen sakte hain Ye Mehboob Subhaani hain... Aashiq jaa'n nisaar ko zid karke majboor kar dete hain!

Ye Ghareeb Nawaaz hain aur marne par bhi mutthiyaa'n bhar-bhar kar dete hain...!!

Chunache insaan-iat-o-islam ke ye muddai jooq dar jooq¹ qabro'n par jaate hain maathe tekte hain, naak ragadte hain aur wo sab kuch karte hain, jo koi shareef-un-nafs aur khuddaar insaan kisi makhlooq ke saamne nahi kar sakta. Uske paas sab se badi daulat uski apni insaniyat hai, ye² jaate hain aur us mataa-e-azeez³ ko choone aur eenth ke chabootro'n par badi bedardi se qurban kar aate hain!

Agar kaha jaata hai ke “*dekho kya karte ho?*” Shariyat ne mana kiya hai, shirk tehaya hai, saza bataai hai. To jawab eraaz-o-inkaar⁴ hai, taaweel-o-tehreef⁵ hai, shariyat-o-haqiqat ki bahes hai, zaahir-o-baatin ki hujjat hai, wahaabi-o-hanafi ka farq hai. Quran ki aayat aur Muhammad ﷺ ki Hadees ke muqable mein... Hasan Basri, Shibli, Jeelani, Chishti ke malfoozat hain. Halaanke un mein se kisi ne bhi koi shirk jaaiz nahi rakha... Magar kisse kaha jaae, kaan ho to sune'n, aankhe'n ho to dekhe'n, dil ho to samjhe'n.

Unke dil hain magar wo unko samajhne ke liye istemaal nahi karte, unki aankhen hain magar wo unse dekhte nahi, unke kaan hain magar wo unse sunte nahi, dar-asal wo jaanwaro'n ki tarah hain, balke unse bhi gae, guzre.

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا^١ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا^٢ وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا^٣
أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ.

(Surah-al-Aaraaf: 179)

¹ T: (جَوَق دَر جَوَق) Jhund ka jhud, giroh ka giroh, kaseer taadaad mein [RKT]

² T: Qabr-parast [RSB]

³ T: (مَتَاع غَزِير) Pasandida maal, asbaab, poonji, sarmaaya [RKT]

⁴ T: (اَغْرَاض) Roo-gardaani, ijтинаab, kinaarakashi [RKT]

⁵ T: (تَاوِيل) Ghair-munaasib, be-tuka heela aur bahaana [RSB], (تَحْرِيف) Alfaaz, harf, ya bayaan waghaira ka badal dena, kisi matan mein tabdeeli [RKT]

Ye sirf awaam hi ka haal nahi ke jahaalat ki wajah se maazoor¹ kahe jaae'n, un logon ka bhi hai jo apne-taee'n² moo'n phaad-phaad kar 'Ulmaa-e-Ummat' 'Waaris Uloom-e-Nubuwwat' aur 'Ambiya-e-Bani Israel' ka mushabe batate hain.

Ek taraf asfaar-e-shariyat³ ke haamil aur doosri taraf haqiqat-o-tariqat ke raazdaa'n hone ke muddai hain. Dar-asal yehi log ummat-e-muhammadiya ﷺ ke liye asli fitna aur tamaam tabahiyon aur barbaadiyon ke asli sabab hain. Ye ulama-e-soo⁴ is ummat ke 'Faqeehi'⁵-o-'Fareesi'⁶-o-'Sadooqi'⁷ hain. 'Haaroot-o-Maaroot' hain. 'Ruooos-us-shayaateen'⁸ hain. Unhee'n ne shariyat ki tehreef ki hai. Unhee'n ne Kitab-o-Sunnat ka darwaza musalmano par band kiya hai. Unhee'n ne tariqat-o-bidat ki taareeki phaelaai hai. Unhee'n ne Islam ka naam le kar Islam ko musalmano ke dilo'n se ukhaad phenka hai. 1300 saal ki poori taareekh hamare saamne khuli hai. Wo kaunsi musibat hai jo unke haathon nahi aai? Wo kaunsi gumrahi hai jis ka jhanda unho'n ne apne kandhon par nahi uthaya?

Hazrat Abdullah bin Mubarak رحمه الله keh gae:

Kya deen ko baadshaho'n, ulama وَهَلْ بَدَّلَ الدِّينَ إِلَّا الْمُلُوكُ وَأَحْبَارُ سُوءٍ
aur soofiyoun ke alawa kisi aur ne وَرُهْبَانُهَا.
badla hai.

Alfaaz sakht zaroor hain, aur shayad qaabil-e-muaakhaza bhi, magar dil-o-jigar mein jo ghaav pade hain wo to aur ziyaada maatam par majboor karte hain. Kaun insaan hai jo tees karod insaano ki be-

¹ T: (مَغْدُور) Qaasir, mehroom, maaf kiya gaya, qaabil-e-afoof [RKT]

² T: (أَنَّهُ تَائِبٌ) Apne aap ko, apni zaat ko, khud ko [RKT]

³ T: (أَسْفَارِ شَرِيعَتِ) Shariyat, islami qaanoon ki kitaabe'n [RKT], yahan shariyat ke ilm ke daawedar hone ki taraf ishaara hai [RSB]

⁴ T: (عُلَمَاءُ سُوءٍ) Wo aalim hazraat jo duniya ke liye deen ko istemaal karte hain, duniyadaar ulama (ulama-e-haq ki zid) [RKT]

⁵ T: (فَقِيهِي) Fiqa se mutaalliq [RSB]

⁶ T: (فَرِيسِي) Shariyat par chalne ka daawa karne waale wo log jo riyakaar aur be-deen the/hain, rasm-parast, qadeem yahoodi firqa jo rasm-parasti aur zaahir-daari mein mashoor tha [RKT] T: (ظَاهِر دَارِي) Zaahir mein neki aur baatin mein buraai [RKT]

⁷ T: (صِدُوقِي) Hazrat Isa عليه السلام ke zamane ka ek firqa jo qiyamat ka munkir tha, neez us firqa ka maanne waala [RKT]

⁸ T: (رُؤُوسُ الشَّيَاطِينِ) Shayateen ke sardaar [RSB]

dardana tabaahi dekhe aur khamosh rahe? Kaun musalman hai jo ummat-e-marhooma par ye qazzaqaana¹ taaqat apni aankhon se dekhe aur chup rahe?

Kya iske baad bhi insaan deewana na ho jaae ke din ko raat bataaya jaata hai, aftaab ko siyaah-takka kaha jaata hai, haq ko baatil aur baatil ko haq tehraaya jaata hai? Kaun Musalman hai jiske dil mein zara bhi noor-e-imaan aur shariyat ko zalaalat, sunnat ko bidat, imaan ko fikr, tauheed ko shirk aur shirk ko tauheed hote dekhe aur josh se ubal na pade?

Musalmano se kaha jata hai ke *“Kitab-o-Sunnat ka faham naa-mumkin hai, lihaaza usse door raho. Ashkhaas ki taqleed waajib hai, lihaaza be-choo’n wa charaa² hamare peeche chalo, qabre’n unchi karo, qubbe banaao, auliya se mannate’n maano, Khuda ki makhloq ko waseela banaao, jo chaahe karo bakhshae jaaoge kyoumke Shafi-ul-Muznibeen³ ki ummat ho”*. Yehi shariyat hai, yehi sunnat hai, kya ham ye sab sune’n aur khamosh baithe rahe’n? Kya ab bhi waqt nahi aaya ke musliheen-e-ummat uthe’n aur ulama-e-soo ke us chehre se naqaab ko ulat de’n taake musalman apni ankhon se dekh le’n ke un badi-badi pagdiyoun ke neechae shaitaan ko sajda karne waale sar hain, aur un lambi-lambi ghani daadhiyo’n ke aut⁴ mein kufr-o-riya ki siyaahi chupi hui hai?

Kya musalman apne ‘Aalimo’n’ aur ‘Rehnumaao’n’ ke islaam-o-islaah ka haal sunna chaahte hain? Accha ek mustaqil kitaab ka intezaar kare’n. Yaha’n is mukhtasar deebaacha⁵ mein gunjaaish nahi, taaham ibrat ke saath ye waaqia note karle’n. ❶⁶

¹ T: (قَزَاقَانَه) Qazzaaq ki tarah, luteru’n jaisa [RKT]

² T: (چون و چرا) bahes-o-takraar, kaha-suni, jhagda-fasaad [RKT]

³ T: (شَفِيعُ الْمُذْنِبِينَ) Allah ke huzoor gunahgaaro’n ki sifaarish karne waale, yaane Muhammad ur Rasool Allah ﷺ [RKT]

⁴ T: (اوٹ) Aqb, peeche, aad, parda [RKT]

⁵ T: (دِیَاجَہ) Wo tehreer jo kisi kitaab ke shuroo mein ho aur jis mein nafs-e-mazmoon waghaera se mutaalliq mazmoon waghaera se mutaalliq ya doosri zaroori baate’n bataur-e-taaruf kitaab ke likhi gai ho’n [RKT]

⁶ ❶ Isi tarah ka ek waaqia election 1977 ke dauraan pesh aaya, jabke tajdeed-o-ahya-e-deen ke alambardaar “Jamaat-e-Islami” ke leader aur us waqt ke qaumi ittihad ke rehnuma Professor Ghafoor Ahmad Saahab ne Imam Bari

Unke ek mustanad aalim ne jo soofi aur shayad peer bhi hain, tehreek-e-khilaafat ke dauran tajweez pesh ki thi ke ulama-o-mashaaikh ka ek wafad murattab¹ ho kar Ajmer Shareef jaae aur Khwaja Saahab ko ummat ki ek-ek musibat suna kar faryaad kare. Sirf tajweez hi nahi balke suna hai ke amalan ye Maulvi Saahab apne ham-mashrabo'n² ke saath shadd-e-rihaal³ kar ke gae aur mazaar par khoob roe peete, magar afsos! Wahan se koi jawab na mila aur be-muraad laute chale aae. Kya yehi wo tauheed hai jiski buniyaade'n Quran ne qaayam ki thee'n? Jiski hifaazat ke ulama mudaai hain aur jis ke ittiba-o-mask⁴ par musalmano'n ko naaz hai?

Agar Khwaja Saahab ummat-e-muhammadiya ko uske masaaeb se najaat dila sakte hain to Ram-o-Krishn ki khudai par Musalman kyon mu'n banaate hain? Us Ajmeri wafad ki tehreek 'Private' na thi, akhbaraat ke columo'n mein elaaniya ki gai thi magar kisi aalim ne bhi ye elaan karne waale ki zabaan na pakdi ke ye shirk hai. Balke bahut se molviyo'n ne to uski tehreeran taa'eed ki jaisa ke akhbaraat ke puraane file gawaah hain. Kya yehi-o-hifazat-e-deen hai jis ka beda uthae hue hain?

Aur aye kaash! Zalaalat-o-bidat ki himayat ulma ke usi giroh mein mehdood hoti jise 'bidati' kaha jaata hai, aur us giroh mein muntaqil na hoti jo Islaah-o-Tajdeed ka muddai⁵ hai. Main ye almnaak waaqia intehaai ranj ke saath tareekh ke hawaale se musalmano ke gosh-guzaar karta hoon ke abhi chand din ki baat hai ke us jamaat ke ek taaleemi Markaz ke Sheikh-e-Aazam aur doosre Mashaaikh ne 'Taaziya

ke mazaar par jaakar chaadar chadhaai. Mulaahaza ho Nawaa-e-Waqt 19 February 1977, isse badh kar ye waaqia ke Pakistan ke saabiq sadar Janab General Zia-ul-Haq Marhoom ne daura-e-barma ke waqt Rangoon ke ek mandir mein nasb sunehri moorti par phool rakhe aur apni khwaahish poori karaane ke liye mandir se baahar lagi hui chaa'lees (40) ton wazi ko teen (3) baar bajaaya, Mulaahaza ho Roznaama Jung, Lahore 7 May 1985.

¹ T: (مُرْتَب) Taiyaar, mukammal, ekattha kiye gae, taaleef kiye gae [RKT]

² T: (بِمِ مَشْرَب) Ek (1) aqide ke pairukaar, ek (1) jaise aqide waale [RKT]

³ T: (شَدَّ رِجَال) Deeni fariza samajh kar kisi khaas muqaam ka safar karna, safar, ziyaarat [RKT]

⁴ T: (اتِّبَاعُ أَوْرِ مَسْكَ) Paerawi karna, pakadna ya thaamna [RSB]

⁵ T: (مُدَّعَى) Daawa karne waala, faryaadi [RKT]

daari'¹ jaisi 'Sareeh Bidat' balke 'Shirk' ke khilaaf fatwa dene se ye keh kar saaf inkaar kar diya ke maujooda halaat mein aisa fatwa Khilaaf-e-Maslahat² hai.

Kya ye tariqa shariyat ki hifaazat ka hai? Kya yehi niyaabat-e-ambiya³ hai, jiska farz hamare ulama is khush-usloobi⁴ se anjaam de rahe hain? Kya ab bhi waqt nahi aaya ke musalman aankhen khole'n, apne mazhabi peshwaao'n ki haqiqat maaloom kare'n aur deen ki hifaazat aur shirk-o-bidaat ke izaale⁵ ke liye khud aage badhe'n? Islaam na paapaaiyat⁶, na roohani peshwaaiyat. Waqt aagayaa hai ke ye khud-saakhta peshwaaiyat dhaa-di⁷ jaae, taake Allah ke bando'n ka taalluq Allah ke deen se baraah-e-raast hojaae.

Kare ghair but ki pooja to kaafir
jo theraae beta khuda ka to kaafir

Jhuke aag par behr sajda to kaafir
kawaakib me maane karishma to kaafir

Magar momino'n par kushaada hain raahe'n
parastish kare'n shauq se jiski chaahe'n

Wo deen jis se tauheed phaeli jahaa'n me'n
hua jalwa-gar haq zameen-o-zamaan mein

Rahaa shirk baaqi na waham-o-gumaa'n me'n
wo badla gaya aake hindustaa'n me'n

Hamesha se islaam tha jispe naazaa'n
wo daulat bhi kho baithe aakhir musalma'n

Nabi ko jo chaahe'n khuda kar dikhaae'n

¹ T: (تَعْرِیْه داری) Taaziya banana ya nikaalna, Imam Hussain ؑ ke sog manaane ka amal, maatam karna [RKT]

² T: (خِلاَفِ مَصْلَحَت) Mauqa-o-mahal ke lihaaz se naa-munaasib [RKT]

³ T: (نَبَايَت) Naaeb hona, khilaafat, qaaem-muqaami [RKT]

⁴ T: (خوش اُسْلُوْبِي) Kisi kaam ko khoobi aur saliqe ke saath anjaam dene ka amal [RKT]

⁵ T: (اِزَالَه) Khaatima, mitaana [RKT]

⁶ T: (پا پائِيَت) Pope ki sarbaraahi mein roman catholic church ki hukumat [RKT]

⁷ T: Giraana, barbaad karna, demolish [RKT]

imaamo'n ka rutba nabi se badhaae'n
 Mazaaro'n pe din-raat nazre'n chadhaae'n
 shaheedo'n se jaa-jaa ke maange duaee'n
 Na tauheed mein kuch khalal isse aae
 na islaam bigde na imaan jaae.¹

Shirk Ki Mazammat

Allah Wahdahu laa Shareek ne Quran-e-Majeed, Furqaan-e-Hameed mein aur Nabi-e-Aakhir-uz-zama, Fakhr-ur-rusul, Danaa-e-sabal², Imam-e-aazam, Syedna Muhammad Rasool Allah ﷺ ne apni ahadees-e-mubarakah mein jis qadr shirk ki mazammat aur tauheed ka isbaat³ (Unitarianize) kiya hai utna kisi aur masle par zor nahi diya. Hazrat Aadam عليه السلام se lekar hamare aakhri Nabi ﷺ tak har Rasool-o-Nabi ne apni qaum ko yehi daawat deen-e-islaam:

Aye Meri Qaum! Allah Ki Ibaadat
 Karo, Uske Siwa Tumhara Koi
 Maabood-e-barhaq Nahi.

قَالَ يَقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
 (Surah-al-Aaraaf: 85)

Lekin unki qaumo'n ne unki daawat qubool na ki aur shayateen-o-tawagheet⁴ ki ibaadat ko shirk qaraar dekar mushrik ke liye abadi jahannami hone ka faisla saadir farmaya.

Irshad-e-Baari Ta'ala hai:

Albatta Un Logon Ne Kufr Kiya
 Jinho'n Ne Kaha Maseeh Ibn
 Maryam عليه السلام Hi Allah hai, Halaanke
 Maseeh عليه السلام Ne Farmaya: 'Aye Bani
 Israel, Allah ki Ibaadat karo Jo Mera
 Bhi Rabb Hai Aur Tumhara Bhi,

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ^٣

(Surah-al-Maaida: 73)

¹ T: Ye Maulana Altaf Hussain Haali رحمه الله ke ashaar hain [RSB]

² T: (دَانَاؤُ سُبُل) Wo aadmi jo raasta dikhaae, muraad Rasool ﷺ [RKT]

³ T: Saabit karna, suboot pohonchaana, daleel dena [RKT]

⁴ T: (طاغوت) Taaghoot ki jama, buth, asnaam, shayateen, maabudeen-e-baatil [RKT]

Yaqeen Jaano Jo Shakhs Allah Ke Saath Shirk Karta Hai Allah Ne Uspar Jannat Haraam Kardi Hai, Uska Thikana Jahannam Aur Zaalimo'n Ki Madad Karne Waala Koi Nahi.

Ek aur muqaam par Allah Rabb-e-Zul Jalaal wal Ikram ka qatai faisla padhe'n:

Yaqeenan Allah Ta'ala Apne Saath Shirk Kiye Jaane Ko Nahi Bakhshata Aur Uske Siwa Jise Chaahe Bakhshde Aur Jo Allah Ke Saath Shirk Muqarrar Kare Usne Bahut Bada Gunah Aur Bohtan Baandha.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾
(Surah-an-Nisa: 48)

Ek aur jagah irshad farmaya:

Aur Allah Ke Saath Shareek Karne Waala Bahut Door Ki Gumraahi Me Ja Pada.

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا.
(Surah-an-Nisa: 116)

Is kaaenaat mein insaan kai qism ke gunah aur mazalim sar-anjam deta hai, Irshad-e-Baari Ta'ala hai:

Aur Jab Luqman عليه السلام Ne Apne Bete Ko Nasihat Karte Hue Kaha: 'Aye Mere Bete! Allah Ke Saath Shirk Na Karna, Beshak Shirk Bada Bhaari Zulm Hai.

وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾
(Surah Luqman: 13)

Maaloom hua ka Allah ke nazdeek shirk bahut bada zulm hai. Is liye Nabi-e-kaaenaat, Imamul Muwahideen, Syedna Muhammad ur Rasool Allah ﷺ ne irshad farmaya:

Kya main tumhe'n sabse bada kabira gunah na batao'n? Aap ﷺ ne ye jumla 3 baar dohraya. Sahaba رضي الله عنهم ne kaha: Kyoun Nahi Ya Rasool Allah ﷺ. Aap ﷺ ne farmaya: 'Allah ke

أَلَا أَنْبِئُكُمْ بِكَبِيرِ الْكِبَائِرِ؟ ثَلَاثًا قَالُوا: بَلَىٰ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْأَشْرَاكُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ.
(Sahih Bukhari: H2654)

saath shareek banaana aur
waalidaen ki nafarmaani karna.

Pas waalidaen ke liye bhi laazim hai ke wo apni aulaad ko shirk jaise azeem gunah se bachne ki taaleem de'n aur unhe'n aqida-e-tauheed samjhaae'n. Ek aur muqaam par Allah ne farmaya:

Aur Jo Koi Allah Ke Saath Shirk Kare
To Goya Wo Asmaan Se Gir-gaya, Ab
Ya To Use Parinde Uchak Le Jaaenge
Ya Hawa Usko Aisi Jagah Le Jaa Kar
Phenk Degi Jahan Uske Ceethde
Udhjaaenge.

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ
فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ
سَحِيْقٍ.

(Surah al-Hajj: 31)

Mushrik Ke Tamaam Aamaal Barbaad:

Mushrik haalat-e-shirk mein jo bhi neki-o-ibaadat ka kaam sar-anjam deta hai wo raegaan-o-bekaar¹ jaata hai, mushrikeen-e-makka ne ek mauqe par apni baaz ibadaat jaisa ke haajiyo'n ko paani pilaana aur masjid-e-haraam ko abaad karna waghaera ka zikr kiya to Allah Ta'ala ne farmaya:

Kya Tum Logon Ne Haajiyo'n Ko
Paani Pilaane Aur Masjid-e-haraam
Ki Mujawari Karne Ko Us Shakhs Ke
Barabar Tehraya Hai, Jo Allah Par
Aur Qiyaamat Par Imaan Laya Aur
Allah Ki Raah Me Jihad Kiya, Allah Ke
Nazdeek Ye Dono Kaam Baraabar
Nahi Aur Allah Ta'ala Zaalim Qaum
Ko Hidayat Nahi Deta.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ
الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجْهَدَ
فِي سَبِيلِ اللَّهِ ۚ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

(Surah at-Tauba: 19)

Maaloom hua ke mushrikeen ko unke aamaal yaane haajiyo'n ko paani pilaane aur baetullah ko aabaad karne ka koi ajr nahi mile ga, kyoune wo shirk se baaz aakar daaman-e-tauheed se waabista nahi hue aur unke aamaal ki barbaadi ka zikr Allah Ta'ala ne isse peeche aayat # 17

¹ T: (رائیگان) Barbaad, zaaya [RSB]

(Surah at-Tauba) mein waazeh farmaya:

Yehi Log Hain, Unke Aamaal
Barbaad Ho Gae Aur Ye Log Aag Me
Hamesha Rahenge.

(Surah at-Tauba: 17). خُلِدُونَ

Mushrik Aur Taameer-e-Masjid:

“Jo aadmi masjid taameer karega Allah Ta’ala use jannat me ek makhsoos ghar ataa karega”. (Bukhari: H450; Muslim: 533)

“Balke agar koon¹ ke ghonsle ke baraabar bhi masjid banaaega to Allah Ta’ala jannat me ghar dega”. (Ibne Majah: H737; Musnad Tayaalisi: H2617)

Lekin mushrikeen-e-makka ne aam masjid nahi balke Masjid-e-Haraam ki taameer ki jahaan 1 Namaaz ka sawaab 100,000 namaaz ke sawaab ke baraabar hai, taameer ke waqt Abu Wahb Bin Aabid Bin Umraan (mutawalli masjid) ne kaha tha:

Is masjid ki taameer me halaal-o-tayyib maal hi daakhil karo aur is mein zaaniya aurat ki kamaai, soodi raqm aur deegar kisi qism ke zulm ki haasil ki hui raqm sarf na karo.

لَا تَدْخُلُوا فِيهِ مِنْ كَسْبِكُمْ إِلَّا الطَّيِّبَ وَلَا تَدْخُلُوا فِيهِ مَهْرَ بَعِيٍّ وَلَا يَبَعَ رَبَا وَلَا مَظْلَمَةً أَحَدٍ مِنَ النَّاسِ.

(Fath al-Baari: V3 P444)

Lekin unhe’n apne shirk ki bina par Masjid-e-Haraam jaisi ibadat-gaah ki taameer ka koi faaeda na hua.

Mushrik Aur Hajj:

Isi tarah Hajj Baetullah adaa karne ke baare mein Nabi ﷺ ka irshaad hai:

Jis aadmi ne Allah ki raza-joi² ki khaatir hajj kiya, phir na jimaa kiya aur na fahash-goi ki to wo us din ki tarah paak-o-saaf ho kar waapas

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرُفْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ.

(Bukhari: H1521)

¹ T: (گونج) Ek aabi-parinda, jiski gardan aur paer lambe hote hain, a species of crane, hans [RKT]

² T: (رضا جوئی) Ijaazat ki khwaahish, kisi ki marzi par chalne ki aawaaz [RKT]

palta jis din usne apni maa ke batan se janam liya tha.

Aur Sab Jaante hain ke mushrikeen Arab Baetullah ka tawaaf-o-hajj kiya karte the, fatah makka ke mauqe par Aap ﷺ ne elaan farma diya ke: *“Is saal ke baad koi mushrik baetullah ka hajj nahi kar sakta”*. (Bukhari: H1622)

Allah Ta’ala ne Surah at-Tauba mein farmaya:

Aye Imaan Waalo! Mushrik Paleed Hain, Is Saal Ke Baad Masjid-e-Haraam Ke Qareeb Na Aaen.
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا. (Surah at-Tauba: 28)

Lekin, Abu Jahal, Utba, Shaiba aur Abu Lahab waghaera ko Baetullah ke Hajj koi kaam na aae.

Mushrik Aur Roza:

Isi tarah Aashoora ke roze ki fazilat mein hadees waarid hai ke pichle ek saal ke gunah maaf ho jate hain. (Sahih Muslim: H1162)

Jab ke Mushrikeen-e-Makka bhi ye roza rakhte the. (Sahih Bukhari: H2002)

Lekin iske bawujood mushrikeen ko unke rozon ne koi faaeda na diya.

Isi tarah unke yahaa’n, khatna karna, namaaz adaa karna, zakaat dena, sila-rehmi karna, etikaaf baethna, nikah-o-talaaq, maa, bahen, aur beti se nikah ki hurmat, qisaas-o-diiyyat aur chori-o-zina ki sazaae’n bhi maujood thee’n. (Hujjatullah al-Baaligha Shah Waliullah Muhaddis Dehelvi رَحْمَةُ اللهِ عَلَيْهِ P124-128)

Mushrikeen ke ye tamaam aamaal shirk ki bina par raaeyga’n-o-bekar ho gae, Shirk, Allah Wahdahu laa Shareek bardaasht nahi karta, Quran-e-Hakeem mein Allah Wahdahu laa Shareek ne ek muqaam par apne 18 jaleel-ul-qadr Ambiya-o-Rusul ﷺ ka zikr karke farmaya:

Aur Agar Inhon ne Shirk Kiya Hota To InKa Sab Kiya-karaya Ghaarat Ho Jata.
وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ. (Surah-al-Anaam: 88)

Ek Muqaam par Allah Wahdahu laa Shareek ne Imame Aazam, Nabi-e-aakhir-uz-zama, Syedna Muhammad ur Rasool Allah ﷺ se farmaya:

Aur Albatta Aap Ki Taraf Aur Aap se
Pehle Guzre Hue Tamaam Ambiya Ki
Taraf Ye Wahee Bheji Jaa Chuki Hai
Ke Agar Tum Ne Shirk Kiya To
Tumhara Amal Zaaya Ho Jaaega Aur
Tum Khasaare Mein Rahoge.

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ۚ لَئِنْ
أَشْرَكَتَ لَيُخْصِفَنَّ عَمَلَكَ وَلَتَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٦٥﴾

(Surah-az-Zumar: 65)

Ambiya ﷺ ki zaat se shirk ka sudoor (hona) naa-mumkin hai, lekin Allah Ta'ala ne shirk ki qabaahat-o-buraai samjhane ke liye irshad farmaya ke mere maasoom-anil-khata Ambiya ﷺ bhi agar mere saath shirk karte to unke tamaam aamaal bhi raaegaan-o-zaaya ho jate.

Shirk Kya Hai:

Allah Ta'ala ki zaat mein ya sifaat mein ya ibadaat mein kisi ko shareek karna shirk hai aur uska karne wala mushrik hai.

Mushrikeen apne maaboodo'n yaane Ambiya-o-Rusul ﷺ, Malaaika, Auliya, Jinn aur Butho'n waghaera ko Allah Ta'ala ki zaat-o-sifaat aur ibadaat mein shareek samajhte the, jiski bina par unhe'n mushrik qaraar diya gaya. Quran-e-Hakeem ne unka ye aqida mukhtalif muqaamaat par bayan kiya hai ke. Yahood-o-Nasaara Uzair-o-Isa ﷺ ko Allah ka beta qaraar dete the. Apni mushkilaat-o-haajaat mein unki ibaadat karte the aur unhe'n Allah ke alaawa pukaarte the aur apne maaboodo'n ke naam par nazre'n, niyaze'n aur chadhaawe chadhaate the, chand ek misaale'n pesh khidmat hain:

Mushrikeen Makka Ki Nazre'n:

Mushrikeen Makka ki nazro'n aur chadhaawo'n ka zikr karte hue Allah Ta'ala ne farmaya:

Allah Ta'ala Ne Na Koi Baheera
Muqarrar Kiya Na Saaiba Aur Na
Waseela Aur Na Haam Magar Ye

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا
وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا

Kaafir Allah Par Jhoothi Tohmat لَافْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ (Surah-al-Maaida: 103)
 Lagaate Hain Aur Un Mein Se Aksar
 Be-aql Hain.

Is ayaat mein Allah Ta'ala Ne mushrikeen ki niyaazo'n aur jaanwaro'n ke chadhaawo'n ka zikr kiya hai.

Baheera:

Aisi oontni ko kehte they jo 5 dafa bacche jan chuki ho aur aakhri baar uske yahaa'n Nar¹ baccha paida hua ho. Mushrikeen uska kaan cheer kar use apne maaboodo'n ki nazr kardete the phir na koi us par sawaar hota aur na uska doodh peeta tha aur na uska oun utaara jata.

Saaeba:

Us Oont ya Oontni ko kehte the jo kisi mannat ke poora ho jaane ke baad ya kisi musibat-o-mushkil se najaat pa-jaane ke baad shukrane ke liye apne maaboodo'n ke naam par chodh dete, neez jis oontni ne 10 martaba bacche diye hon, aur har bar maadah² hi janam deti ho use bhi azaad chodh diya karte the.

Waseela:

Wo oontni jis se pehli martaba maadah paida ho jati aur uske baad phir dobara bhi maadah hi paida hoti (yaane 1 maadah ke baad doosri Maadah milgai, unke darmiyan kisi nar ne tafreeq na hoi) use bhi azaad chodh dete.

Haam:

Wo nar oont jiski nasl se kai bacche paida ho chuke hote the aur nasl kaafi badh jaati to use bhi baar-bardaari³ ke liye istemaal nahi karte the, balke apne maabudaan ke liye azaad chhod dete the. (Bukhari: Kitab at-Tafseer waghaera)

Is se maaloom hua ke mushrikeen janwaro'n ke nazraane aur

¹ T: (نَر) Mard, insaan, muzakkar, shakhs, male [RKT]

² T: (مَادَّة) Muannas, female [RKT]

³ T: (بَار بَرْدَارِي) Saamaan uthaa kar ek (1) jagah se doosri jagah muntaqil karne ka kaam [RKT]

chadhaawe chadhaate the, balke khetiyo’n se bhi ghairullah ka hissa nikaalte the.

Irshad-e-Baari Ta’ala hai:

Hissa Allah Ka Muqarrar Kiya Aur Ba-zo’m-e-khud¹ Kehte Hain, Ye To Allah Ka Hai Aur Ye Hamare Shareeko’n Ka.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ
نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرْءِئِهِمْ وَهَذَا
لِشُرَكَائِنَا. (Surah Al Anaam: 136)

Is aayat se maaloom hua ke mushrikeen Allah ki paida-karda khetiyan aur maweshiyo’n se kuch hissa Allah ke liye muqarrar karte aur kuch apne maaboodo’n aur mushkil-kushao’n ke liye. Allah ke hisse ko mehmaan-nawazi, ghuraba-o-masaakeen waghaera par kharch karte aur maabudaan-e-baatila ke hisso’n ko wahaa’n ke mujawareen aur unki zaruriyaat par kharch karte phir agar butho’n ke muqarrara hissa mein tawaqqo² ke mutaabiq paidawaar na hoti to Allah ke hisse mein se nikaal kar us mein shaamil karlete aur agar muaamala uske bar-aks hota to apne maaboodo’n ke hisse mein se kuch na nikaalte aur kehte Allah to ghani hai.

Yehi muaamala daur-e-haazir mein kalmago logon ka hai. Din raat sadaae’n sunaai deti hain ‘Nazr-Allah’ ‘Niyaaaz-e-Hussain’ soofiya ke mazaaro’n aur aastano’n par bakro’n aur chatro’n ke nazrane aur chadhaawe chadhaae jaate hain, jaanwaro’n ke doodh doh kar laae jaate hain balke jis bartan mein doodh doh kar late hain-o-bhi waheen rakh dete hain, waapas lekar nahi jaate taake kaheen buzurg naraaz na ho jae. Iski misaal mandi bahaiddin mein Head Rasool ke qareeb Noor Shah ke darbar ki maujood hai, lekin Allah Wahdahu laa Shareek ko ye baat pasand nahi ke uski paida-karda makhlooq mein se kisi ko bhi ghairullah ke naam par nazr maana jae aur agar koi shakhs ek zarra baraabar bhi ghairullah ke naam ki nazr maanta hai,-o-jahannami qaraar paata hai.

Sahabhi-e-Rasool Salman Farsi رضي الله عنه se riwayat hai:

¹ T: (بِرْءِئِهِمْ خُود) Apne khayaal ya gumaan ke mutaabiq, apni taaqat-o-quwwat se [RKT]

² T: (تَوَقَّع) Ummeed, aas, bharosa [RKT]

Ek aadmi makkhi ki wajah se jannat me daakhil hogaya aur ek doosra aadmi makkhi ki wajah se jahannam mein daakhil hogaya, logo'n ne kaha ye kaise? Farmaya: Tum mein se pehle logo'n me se do aadmi aise logo'n par guzre jin ke paas ek buth tha, wahan chadhaawa chadhaae bagaer koi nahi guzarta tha, unho'n ne un mein se ek ko kaha kuch nazar chadhae. Usne kaha mere paas kuch nahi hai, unho'n ne kaha chadhawa chadhaao agarche ek makkhi hi ho. Usne ek makkhi chadhadi aur guzar gaya to jahannam mein daakhil hogaya. Logo'n ne doosre se kaha koi cheez chadhaawa chadhaao usne kaha main Allah ke siwa kisi ke liye koi nazrana nahi chadha sakta, unhon ne usko qatl kar diya, wo jannat mein daakhil ho gaya.

دَخَلَ رَجُلٌ الْجَنَّةَ فِي ذُبَابٍ وَدَخَلَ آخَرُ النَّارَ فِي ذُبَابٍ قَالُوا وَكَيْفَ ذَٰلِكَ؟ قَالَ: مَرَّ رَجُلَانِ مِمَّنْ كَانَ قَبْلَكُمْ عَلَى نَاسٍ مَعَهُمْ صَنْمٌ لَا يَمُرُّ بِهِمْ أَحَدٌ إِلَّا قَرَّبَ لِمَنْهُمْ فَقَالُوا لِأَحَدِهِمْ قَرَّبْ شَيْئًا قَالَ مَا مَعِيَ شَيْءٌ قَالُوا قَرَّبْ وَلَوْ ذُبَابًا فَقَرَّبَ ذُبَابًا وَمَضَى فَدَخَلَ النَّارَ وَقَالُوا لِلْآخَرِ قَرَّبْ شَيْئًا قَالَ مَا كُنْتُ لِأَقْرِبَ لِأَحَدٍ دُونَ اللَّهِ فَقَتَلُوهُ فَدَخَلَ الْجَنَّةَ.

(Hilyatul Auliya li-Abi Naeem al-Asbahaani: V1 P203)

Yehi waaqiya Taariq bin Shihaab al Bajali رَضِيَ اللَّهُ عَنْهُ se marwi hai. (Kitab az-Zohd li-Imam Ahmad Bin Hambal: P15)

Is hadees se maaloom hua ke makkhi jaise haqeer cheez bhi ghairullah ke naam par nazr chadhana shirk hai jiski wajah se aadmi jahannami ho jaata hai, kounke un ashiya ka Khaaliq Allah Ta'ala hai. Lihaaza haq bhi usi ka hai ke uske naam par jaanwar zibah kiye jaae'n aur usi ke naam ki nazr-o-niyaz di jaae. Mushrikeen-e-makka Allah ki paida-karda ashiya ko ghaerullah ke naam par zibah kar dete the. Zaid bin Amr bin Nufail jo ke Umar bin Khattab رَضِيَ اللَّهُ عَنْهُ ke chacha-zaad bhai the, aur Nabi ﷺ ki besat se pehle hi unka intiqaal ho gaya tha. Wo deen-e-ibrahimi par the, buth-parast na the. Unho'n ne Aamir bin Rabeea se keh diya tha ke Ismail عَلَيْهِ السَّلَام ki aulaad se ek Rasool paida hoga, main uska muntazir hoon

aur gawaahi deta hoon, ke wo saccha rasool hai. Agar tum us waqt tak zinda raho to meri taraf se use salaam kehna.

Unke mutaalliq Sahih Bukhari, Kitab Fazaail as-Sahaba, Baab Hadees-e-Zaid Bin Amr Bin Nufael mein aata hai ke wo quraish ke zabeeho'n par nukta-cheeni karte the aur kehte the:

Bakri ko Allah Ta'ala ne paida kiya hai aur uske liye aasmaan se paani utaara aur zameen se ghaas ugaai phir tum log usko ghairullah ke naam par zibah karte ho.

الشَّاةُ خَلَقَهَا اللَّهُ وَ أَنْزَلَ لَهَا مِنَ السَّمَاءِ
الْمَاءَ وَأَنْبَتَ لَهَا مِنَ الْأَرْضِ ثُمَّ تَذْبِحُونَهَا
عَلَى غَيْرِ اسْمِ اللَّهِ. (Sahih Bukhari)

Ye baat wo Allah ki azmat ka lihaaz rakhte hue kehte aur quraish ke amal ko bura jaante the. Is hadees se bhi wazeh hua ke deen-e-Ibrahimi mein musalmano ko ye sabaq diya gaya hai ke jaanwaro'n ko paida karne wala aur unki khuraak ka bandobast karne wala Allah Ta'ala hai. Lihaaza jo unka Khaliq hai usi ke naam par unhe'n zibah karna chaahiye aur usi ke naam ki nazr-o-niyaz deeni chaahiye kyunke nazre'n maanna ibaadat hai jaisa ke fiqa hanafi ki motabar kitab "Radd al-Mohtaar alaa ad-Dur al-Mukhtaar mein nazr-li-ghairillah¹ ke baatil-o-haraam hone ki wajuhaat mein likha hai:

Is liye ke ye makhlooq ke liye nazr hai aur makhlooq ke liye nazr maanna jaaiz nahi, is liye ke ye ibaadat hai aur ibaadat makhlooq ke liye nahi hoti.

إِنَّهُ نَذَرَ لِمَخْلُوقٍ وَالنَّذْرُ لِلْمَخْلُوقِ لَا يَجُوزُ
لِأَنَّهُ عِبَادَةٌ وَالْعِبَادَةُ لَا تَكُونُ لِمَخْلُوقٍ.
(Radd al-Mohtaar alaa ad-Dur al-Mukhtaar: V2 P128)

Irshad Bari Ta'ala hai:

Aur Apni Nazrein (jo Allah ke liye maani hui hain) Puri Karo.

وَلْيُؤْفُوا نَذْرَهُمْ.
(Surah-al-Hajj: 29)

Tamaam Jaanwar Allah ke liye zibah karen, Allah ne farmaya:

Aap Keh Dein Yaqinan Meri Namaaz Aur Meri Qurbaani Aur Mera Jeena

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ

¹ T: Ghairullah ke liye nazr maanna, ya uska poora karna [RSB]

Aur Marna Sab Allah Rabbul
Aalameen Ke Liye.

رَبِّ الْعَالَمِينَ ﴿١٦٢﴾
(Surah-al-Anaam: 162)

Ghairullah ka taqarrub haasil karne ke liye unki nazr maanne ke mutaalliq Radd al-Mohtaar mein likha hai ke youn kahe:

Aye mere falaa'n aaqa-o-sardar!
Agar mera gaayab waapas kar diya
gaya ya mere mareez ko shifa mil
gai ya meri haajat puri hogai to
main tere liye sona ya chandi ya
ghalla ya shama ya tel mein se is
tarah nazr karunga.

يَا سَيِّدِي فَلَا تَنْزِلْ رَدِّي غَائِبِي أَوْ غُوفِي
مَرِيضِي أَوْ قُضِيَتْ حَاجَتِي فَلَا تَنْزِلْ
الذَّهَبَ أَوْ الْفِضَّةَ أَوْ مِنَ الطَّعَامِ أَوْ الشَّمْعِ أَوْ
الذَّيْتِ كَذَا.

(Radd al-Mohtaar: V2 P128; Fataawa
Aalamgeeri: V1 P216)

Yaane mazaron aur aastaano par jaakar ya Ali Hajweri Data! Ya Sirri Saqti! Ya Bakhtiyaar Kaaki! Ya Nizamuddin Khwaja! Ya Moinuddin Chishti! Ya Bahawal al-Haq! Agar mujhe aulaad ki nemat mil gai ya meri bigdi ban gai, karobaar chal pada, bhaens doodh nene lag gai to main tere aastaane par chiraagh jalaunga ya diye mein tel daalunga ya bakra zibah karunga ya ghilaaf chadhaunga waghaera umoor bil-ittifaaq haraam-o-baatil aur ghairullah ki ibaadat hain, is liye in umoor se ijtinaab¹ zaroori hai.

Allama Ibne Nujaem Hanafi (al-maarooif) Abi Hanifa as-Saani رحمه الله raqam-taraaz hain:

“Aksar awaam jo nazr maanti hai aur mushaahade mein hai wo kisi ghaayab insaan ke liye hoti hai ya mareez ke liye, ya us ke liye koi zaroori haajat hoti hai to baaz nek logon ki qabron par aakar uska ghilaaf apne sar par rakh kar kehta hai, aye mere fallan aaqa! Agar mera ghaayab wapaa kar diya gaya ya mera mareez shifa-yaab hogaya, ya meri haajat puri kar di gai to tere liye itna sona ya itni chaandi ya itna ghalla ya itna paani ya itna shama ya itna tel nazr doonga. Ye nazr bil-ijmaa baatil hai”.

“Iski kai wajooahat hain: ① Ek wajah ye hai ke ye makhlooq ki nazr hai

¹ T: Ehteraaz, pehlu-bachaana, parhez [RKT]

aur makhlooq ke liye nazr maanna jaaiz nahi is liye ke ye ibaadat hai aur ibaadat makhlooq ke liye nahi hoti. ② Jis ke liye nazr maani hai wo maiyyat hai aur maiyyat kisi cheez ka ikhtiyaar nahi rakhti. ③ Agar nazr maanne waale ne ye yaqeen kiya ke mayyat Allah ke siwa mutasarriif-ul-umoor¹ hai to uska ye aqida rakhna kufr hai". (Al Bahr ar-Raaq: V2 P298 [Queta Edition])

Allama Ibne Nujaem ki tauzeeh² se maaloom hua ke auliya ke mazaraat par nazr maanna unki ibaadat hai aur ghairullah ki ibaadat baatil hai aur ye auliya maiyyat hain, kisi cheez ke maalik-o-mukhtaar nahi, unhe'n mutasarriif-ul-umoor samajhna kufriya aqida hai.

Mujaawari:

Mushrikeen apne maaboodon ki mujawari bhi karte the, Irshad-e-Baari taála hai:

Aur Ham Ne Bani Israel Ko Dariya Se Paar Utaar Diya, Pas Un Logon Ka Ek Muqaam Par Guzar Hua Jo Apne Butho'n Par Etikaaf Baithe Hue The, Kehne Lage Aye Musa ﷺ! Hamare Liye Bhi Ek Maabood Aisa Hi Muqarrar Karde'n Jaisa Inke Ye Maabood hain, Aap ﷺ Ne Farmaya Ke Waaqai Tum Logo'n Mein Badi Jahaalat Hai.

وَجُوزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ
يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا يَبُوسَى
اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ
تَجْهَلُونَ ﴿١٣٨﴾

(Surah-al-Aaraaf: 138)

Doosre Muqaam par farmaya:

Jab Ibrahim ﷺ Ne Apne Baap Aur Qaum Se Kaha Ke Ye Moortiyen Jin Ke Tum Mujaawar Bane Baethe Ho, Kya Hain? Sab ne Jawab Diya Ham Ne Apne Baap-dada Ko Inhee'n Ki

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي
أَنْتُمْ لَهَا عَاكِفُونَ ﴿٨٧﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا
عِبَادِينَ ﴿٨٨﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ
فِي ضَلَالٍ مُّبِينٍ ﴿٨٩﴾

¹ T: (مُتَصَرِّفُ الْأُمُور) Umoor/kaamo'n ko sambhaalne waala, cheezo'n ki tarteef karne waala [RSB]

² T: (تَوْضِيح) Wazaahat, saraahat, tashreeh, sharah [RKT]

Ibaadat Karte Hue Paaya. Aap ﷺ Ne Farmaya, Phir To Tum Aur Tumhare Baap-dada Yaqinan Khuli Gumrahi Me Muftala Rahe.

(Surah-al-Ambiya: 52-54)

Maujooda daur mein bhi bade-bade aastaano aur mazaron par log mujaawar ban kar baethe hain aur waheen etikaaf karte hain balke aksar muqaamaat par mujawareen be-namaaz, Ya Ali mushkil-kusha! Ke naare lagaane waale, bhaang aur charas ke dil-daada¹ hain aur ziyada-tar nashe mein mast duniya-o-aakhirat se be khabar dikhaai dete hain.

Sajda Rezi:

Mushrikeen apne maaboodo'n ko sajda-rez bhi hote the, is liye Allah Tabaarak wa Ta'ala ne irshaad farmaya:

Aur Din-raat, Sooraj-chaand Bhi Uski Nashaaniyo'n Me Se Hain, Tum Sooraj Aur Chaand Ko Sajda Na Karo Balke Sajda Usi Ke Liye Karo Jisne Inhe'n Paida Kiya Hai, Agar Tum Ne Usi ki Ibaadat Karna hai.

وَمِنْ آيَاتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٥﴾

(Surah Ha Meem Sajda: 37)

(Surah Fussilat)

Maaloom hua ke Allah Ta'ala ke siwa kisi ko sajda karna haraam hai aur ghairullah ki ibaadat hai, hamare awaam-un-naas bhi aastaano aur mazaaron par ja kar sajda-rez hote hain, unko bosa dete aur choomte hain, iski misaale'n Ali Hajweri waghaera ke darbar par dekhi ja sakti hain.

Ek shaayar ne apni kitab 'Deewaan-e-Muhammadi' page 136 mein likha hai:

Khule Jalwe hain Is Dar Par Faqat Allahu Akbar Ke
Hamee'n Sajde Rawa Hain Khwaja Ajmer Ke Dar Ke

¹ T: (دل دادہ) Fareefta, aashiq, girweeda [RKT]

Baba Fareed al-Maaroof Ganj-shakar Ke Darbar Ka Aankhon Dekha Haal:

Mudeer Majalla Ad-Daawa, Mohtaram Ameer Hamza Saahab bayan karte hue farmate hain ke us qabr par jo chaadar daali gai thi us par ye she'r likha hua tha:

Tere dar par sajda-rezi yehi meri bandagi hai
Ke zara lipat kar ro loon tere sang-e-aastaa'n¹ pe

Baba Fareed ke mazaar ke darwaze par ye sher likha hua hai.

Ham ne ye bandi ka tariqa bana liya
Apne baba ko yaad kiya sar jhuka liya (Deewaan-e-Muhammadi: P71)

In ashaar se maaloom hota hai ke un logon ko is baat ka ilm hai ke sajda ibaadat hai aur ye ibaadat-o-bandagi samajh kar Baba Fareed ke mazaar par sajda-rez hain, lihaaza ab kisi taaweel ki gunjaaish nahi. Isse bada kufr-o-shirk aur kiya hosakta hai ke aadmi ghairullah ki bandagi ka khud iqraar kare aur phir uske mutaabiq ghairullah ke liye sajda bhi kare. Buzurgo'n ke liye sajda yahood-o-nasaara ki aadat mein shaamil tha jise Aaimma-e-Islam ﷺ ne shirk ke saath mausoom² kiya hai.

Shah Waliullah Muhaddis Dehelwi رحمه الله farmate hain: *"Yahood-o-nasaara ki aadaat me likha hai ke wo sajda bhi apne buzurgon ke liye karte hain, pas Haq Ta'ala ne unke afaal ko shirk ke saath mausoom farmaya"*. (Al Balaaghul Mubeen)

Neez ek aur muqaam par likhte hain:

Kuffar butho'n aur sitaaro'n ko
sajda karte the to Haq Ta'ala ne
mutlaq³ ghairullah ke sajda se mana
kar diya.

إِنَّهُمْ كَانُوا يُسْجِدُونَ لِلْأَصْنَامِ وَالْجُومِ
فَجَاءَ النَّهْيُ عَنِ السَّجْدَةِ لِغَيْرِ اللَّهِ.
(Hujjatullah al-Baaligha: P74)

Neez Shah Abdul Aziz Muhaddis Dehelwi رحمه الله apni Tafseer Fath ul-Aziz mein farmate hain: *"Aisi taazeem jo ke Allah Rabbul Izzat ke shayaan-e-shaan hai jaise umoom-e-ilm-o-qudrat ka saabit karna aur ghaib*

¹ T: (سَنَگِ آستان) Dehleez ya chaukhat ka patthar [RKT]

² T: (موسوم) Mashoor-o-maaroof, mukhaatib, mulaqqab [RKT]

³ T: (مطلق) Bilkul, qatai, qatan, yaksar [RKT]

daani aur mushkil-kushai ya ghairullah ke liye zibah karna ya ghairullah ke liye sajda waghaera umoor paae jaae'n bila-shuba ye kufr hai aur aise umoor waala murtad hai". (Fath al-Aziz: P616)

Maulana Azizuddin Muradabadi رحمۃ اللہ علیہ farmate hain ke: *"Nusoos-e-sariha qatiya se sajda lighaerillah mutlaqan kufr-o-shirk saabit hai"*. (Akmal al-Bayaan Fee Taa'eed Taqwiya-tul-Imaan: 205)

Hafiz Salahuddin Yusuf رحمۃ اللہ علیہ raqam-taraaz hain: *"Dast-basta¹ taazeemi qiyaam, qauma-o-sajda aur tawaaf, ye sab ibaadate'n-o-hain jo sirf Allah ke liye (aur tawaaf iske ghar baetullah ke liye) makhsos hain, agar yehi afaal Allah ke siwa kisi aur ke liye bhi kiye jaaenge to ye shirk fil ibaadat hoga"*. (Qabr-parasti: P131)

Isi tarah fiqa-hanafi ki kitab "Hidaaya" aur "Kifaaya" ke hawaale se raqam-taraaz hain: *"Hamaari shariyat-e-islamiya mein ye qatan jaaiz nahi ke koi kisi ko (Allah ke siwa) kisi tarah ka bhi sajda kare aur jo aisa karega wo kaafir hai"*. (Qabr-parasti: P76, P132)

Ahmad Raza Khan Bareilwi Raqam Taraaz Hain: *"Imam Shams al-Aimma Sarkhasi ne kaha agar sajda ghairullah ke liye taazeem ki khaatir hua to kufr hai, Imam Qahsataani ne kaha Fataawa Zaheeriya mein hai ke sajda (ghairullah ke saath) mutlaq taur par kaafir ho jaega"*. (Hurmat Sajda-e-Taazeemi: P21)

Mundarja-baala tauzeehaat² se maaloome hua ke ghairullah ke liye sajda ibaadat-o-taazeem kufr hai aur tamaam ulama is par muttafiq hain.

¹ T: (دَسْتِ بَسْتَه) Haath baandhe hue, haath jod kar, kamaal-e-ittaa-at-o-inkesaari ke saath, baa-adab-o-ehteraam [RKT]

² T: Check meaning of tauzeeh [RSB]

Ghairullah Ko Maa-fauq-al-asbaab Quwwaton Ka Maalik Samajh Kar Pukaarna:

Mushrikeen apne maaboodon mein maa-fauq-al-asbaab ikhtiyaraat tasleem karke unhe'n pukaarte the aur mushkilaat-o-masaaeb mein najaat dene wala samajhte the, halaanke dua-o-pukaar Allah ki ibaadat hai.

Irshaad-e-Baari Ta'ala hai:

Aur Tumhare Rabb Ka Farman Hai Ke Mujhe Pukaaro, Main Tumhari Pukaaro'n Ko Qubool Karta Hoon, Yaqeen Jaano Jo Meri Ibaadat Se Takabbur Karte Hain, Wo Anqareeb Jahannam Mein Zaleel-o-Khwaar Ho Kar Daakhil Honge.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دُخْرِينَ ﴿٦٠﴾

(Surah-al-Ghaafir: 60)

Is aayat-e-karima mein dua ko ibaadat qaraar diya hai, jaisa ke 'عِبَادَتِي' (Ibaadati) ke lafz se waazeh hai, neez Nabi Kareem ﷺ ne farmaya:

Dua ibaadat hai.

الدُّعَاءُ هُوَ الْعِبَادَةُ.

(Timrizi: H2980, Tafseer Surah Momin: 3258, H3383; Ibne Majah: H3828; Abu Dawood: H1479; Ibne Hibban: H2396; Haakim: 490, 491))

Phir Aap ﷺ ne yehi aayat tilaawat ki. Naeemuddin Muradabadi Barelwi raqamtaraz hain: *"Is aayat ki tafseer mein ek qaul ye bhi hai ke dua se murad ibaadat hai aur Quran-e-Kareem mein dua ba-maane ibaadat bahut jagah waarid hai. Hadees Shareef mein hain: 'الدُّعَاءُ هُوَ الْعِبَادَةُ'.*

(Khazaain al-Irfaan Alaa Kanz al-Imaan: P681 Haashiya: 27 [Master Company, Lahore edition])

Maaloom hua ke dua ibaadat hai. Is liye ghairullah se dua karna unki ibaadat hai aur ye shirk hai. In ibaaraat se waazeh hota hai ke ahle ilm ke maa-baen ghairullah se dua maangna unki ibaadat karna hai jo ke haraam aur shirk hai. Isi liye Allah Ta'ala ne farmaya:

Aur Ye Ke Masjide'n Allah Hi Ke Liye Hain To Allah Ke Saath Kisi Ko Na Pukaaro.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾
(Surah-al-Jinn: 18)

Dusre Muqaam par farmaya:

Keh Deejiye Main To Sirf Apne Rabb
Ko Pukaarta Hoon Aur Uske Saath
Kisi Ko Shareek Nahi Karta, Aap Keh
De'n Main Tumhare Liye Nuqsan-o-
Nafa Ka Ikhtiyaar Nahi Rakhta.

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا ۝ قُلْ
إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝
(Surah-al-Jinn: 20-21)

In aayaat se maaloom hua ke masaajid Allah ki ibaadat ke liye banaai
gai hain, us mein sirf usi ko pukaara jaae, agar uske saath kisi aur ko
pukaara gaya to ye shirk hai. Lekin itni waazeh aayaat ke bawujood
musalmano'n ki masaajid mein shirkiya kalimaat aaweza'n¹ hain. Allah
Ta'ala ke saath Ya Rasool Allah! Ya Hassan! Ya Hussain! Ya Ali! Ya Gaus-
e-aazam! Waghaera. Jaise Alfaaz ke saath nida² ki jaati hai halaanke ye
umoor shirk se taalluq rakhte hain aur kisi bhi siqa aalim ke nazdeek
jaaiz nahi jaisa ke saabiqa ibaraat se waazeh hai.

Mushrikeen-e-Makka jo kaam ibaadat ke naam se baja-laate³ hain,
yaane ghairullah ko maa-fauq-al-asbaab qudrato'n ka maalik samajh
kar unhe'n mushkilaat-o-masaaeb aur dukh-dard mein pukaarna, unke
naam ki nazre'n maanna unke taqarrub ke liye jaanwar zibah karna,
unse aulade'n talab karna, maqbaro'n, aastaano'n, par etikaaf
baethna, unki mujaawari karna waghaera ko Allah Ta'ala ne shirk se
taabeer kiya hai aur hamare kalma-go⁴ musalman bhi aise umoor ka
irtikaab karte hain jin se ijtinaab intihaai zaroori hai aur ahle-ilm
hazraat ka farz hai ke wo awaam ko aise umoor se mana kare'n.

Aajkal aam buso'n, gadiyo'n aur riksho'n waghaera par likha huta hai:
'Noorani noorr.... har balaa door'

Yehi aqida isaai hazrat bhi rakhte hain. Ek din main ne ba-zaat-e-khud
ek riksha ke peeche likha dekha:

¹ T: (آویزان) Latka ya latkaya hua, atka ya atkaaya hua, muallaq [RKT]

² T: (ندا) Daawat, bulaawa, aawaaz [RKT]

³ T: (بجالاتا) (Kisi hukm waghaera ki) taameel karna, anjaam dena, adaa karna [RKT]

⁴ T: (کلمہ گو) Kalma padhne waala, musalman, deen-e-islam ka qaayal [RKT]

Yasoo¹ noor har balaa door
kat da museebata'n sundaa zaroor

Is riksha ke number LXC 5070 tha, yaane isaai (Christian) bhi yehi aqida rakhta hai ke Isoo-Maseeh عليه noor hain, unke naam se har balaa-o-musibat door hoti hai. Wo hamaari mushkilaat-o-masaaeb door karte hain aur dukh-dard mein hamaari pukaar sunte hain halaanke dukh-dard mein duaen sunne aur qubool karne walaa Allah Wahdhu laa Shareek hai. Irshaad Baari Ta'ala hai:

Aur Jab Mere Bande Mere Baare Mein Aapse Sawaal Kare'n to Aap Keh Dein Main Bahut hi Qareeb Hu'n, Har Pukaarne Waale Ki Pukaar Ko Jab Kabhi Wo Mujhe Pukaare Qubool Karta Hoon, Is Liye Logo'n Ko Chaahiye Ke Wo Meri Baat Maan Le'n Aur Mujh Par Imaan Rakhen Taake Wo Hidaayat Paae'n.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ ﴿١٣٠﴾

(Surah-al-Baqara: 186)

Lekin kalma padhne waalo'n ne islami aqaaid tark² karke ghairullah par yaqeen kar liya aur har mushkil-o-balaa taalne waala apna murshid aur peer-faqeer qaraar de liya aur yehi aqida isaai Isa عليه ke baare mein rakhte hain.

Lihaaza ham ne apne bhaiyo'n ki islaah ki gharz se is kitab mein ye baat waazeh ki hai ke aqida-e-tauheed par najaat ka daar-o-madaar hai, is baat ki daawat tamaam Ambiya-o-Rusul عليهم ne di aur tawagheet-o-shayateen ki ibaadat jis tarah shirk hai usi tarah Ambiya-o-Rusul عليهم, Malaaika, Jinn-o-Ins, Shajar-o-Hajar waghaera ki ibaadat bhi shirk hai.

Mushrikeen Makka jo Allah Ta'ala ko Khaaliq, Maalik, Razzaaq, Naafe-o-Zaarr³, kashti paar lagaane wala waghaera samajhte the, unhe'n Allah Ta'ala ne mushrik isi liye qaraar diya ke wo Allah Ta'ala ke siwa

¹ T: (يَسُوع) Hazrat Isa عليه ka ek naam [RKT]

² T: (تَرْك) dast-bardaari, chodna, kinaara-kashi [RKT]

³ T: (ضَار) Nuqsan pohonchane waala, zarar-rasaa'n [RKT]

Ambiya-o-Auliya, Malaika, Jinno'n aur Butho'n ko maa-fauq-al-asbaab quwatto'n ka maalik-o-mukhtar samajhte the aur unhe'n mushkilaat-o-haajaat aur masaaeb-o-aalaam¹ mein pukaarte the.

Unke is aqide ki tardeed Allah Wahdahu laa-Shareek ne Quran-e-Hakeem mein be shumaar muqaamaat par ki hai. Jin mein se chand ek ayaat-e-quraani ham ne is kitab mein darj kardi hain.

Agar aaj bhi koi shakhs kalma-e-shahaadat padh kar Allah ke alaawa kisi ko maa-fauq-al-asbaab quwatto'n ka maalik-o-mukhtar samajhe aur unhe'n mushkilaat-o-masaaeb aur haajaat-o-zaruriyat mein pukaare aur faut-shudgan² bargazeeda hastiyo'n ko ghaus-e-aazam, ganj bakhsh, daata, faiz-e-aalam, faryaad-ras gardaane³, unke naam ki nazr-o-niyaaz aur bakre-chatre chadhae aur unhe'n muraade'n poori karne wala aur bagdi banane waala khayaal kare aur halaal-o-haraam ka ikhtiyaar ghairullah mein tasleem kare to wo mushrikeen ki itaa-at karke mushrik ho jaata hai aur uski ibaadat namaz, roza, hajj, zakat aur jihad waghaera baatil-o-bekaar aur raagaa'n jaati hain.

Unhe'n us aqide se tauba karke khaalis tauheed ko samajh kar us par amal karna chaahiye kyonke aqida-e-tauheed mein agar ikhlaas nahi hoga to qiyaamat waale din najaat nahi hogi aur naahi Rasool Akram ﷺ ki shafaa-at ka haqdaar hoga. Aqaaid-e-sahiha aur aamaal-e-saaliha ke baghaer koi chutkara nahi hoga, Nabi-e-Mukarram ﷺ ne apni pyaari beti Syeda Fatima az-Zahra ؑ waghaera ko farmadiya tha ke:

Main tumhe'n Allah se kuch kaam nahi aaunga.

لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا.

(Bukhari: H4771, H2753; Nasai: Baab 6; Daarmi: H23; Musnad Abu Awaana: V1 P95)

Lihaaza sab musalman bhaiyo'n ko apne aqide ki islaah rakhni chaahiye aur aamaal-e-saaliha karte rehna chaahiye.

Abul Hasan Mubashshir Ahmad Rabbani

19 Safar 1420 – June 4, 1996 (Friday) at 10: 40 am

¹ T: (مَصَائِبُ وَآلَامٍ) Bahut ziyaada pareshaniyaan aur takleefe'n [RKT]

² T: (قَوْتُ شُدَّةٍ) Murda, mara hua [RKT], ye lafz ek se ziyaada fauth-shuda ke liye istemaal hota hai [RSB]

³ T: (گَزْدَانَا) Samajhna, tasleem karna, farz karna, maanna [RKT]

Dawat-e-Tauheed

Aqida tauheed Islam ki asal buniyaad hai, Allah Tabaarak wa Ta'ala ne jitne bhi Ambiya-o-Rusul ﷺ maboos farmae sab ki buniyaadi daawat tauheed hi thi. Irshad Baari Ta'ala hai:

Aur Aap Se Pehle Jo Rasool Bhi Ham Ne Bheje Unki Taraf Yehi Wahee Naazil Farmai Ke Mere Siwa Koi Ibaadat Ke Laayaq Nahi Pas Tum Sab Meri Hi Ibaadat Karo.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾
(Surah-al-Ambiya: 25)

Ek Doosre Muqaam par farma:

Ham Ne Har Ummat Mein Ek Rasool Bhej Diya Aur Uske Zariye Se Sab Ko Khabardar Kar Diya Ke Allah Ki Ibaadat Karo Aur Taaghoot (ki ibaadat) Se Bacho.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ.
(Surah-an-Nahl: 36)

Ek Aur Muqaam par farmaya:

Jo Koi Taaghoot Ka Inkaar Karke Allah Par Imaan Le Aaya Usne Ek Aisa Mazboot Sahara Thaam Liya Jo Kabhi Tootne Wala Nahi.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
(Surah-al-Baqara: 256)

In ayaat-e-bayyinat mein Allah Wahdahu laa Shareek ne ye baat waazeh kardi hai ke usne tamaam ambiya-o-Rasool ﷺ ko tauheed ki daawat aur taaghoot se inkaar ke liye maboos kiya.

Tauheed ka mafhoom ye hai ke Allah Ta'ala ek hai, uska koi shareek nahi, wohi tamaam kaaenaat ka Maalik-o-Mukhtaar hai, Aalim-ul-Ghaib wash Shahaada, har shae ka Khaaliq, Raaziq, Ghous-ul-Aazam, Fariyaad-ras, Ganj-bakhsh, Faiz-e-aalam, Banda-parwar, Nazr-o-niyaaz, Mannat manoti¹ aur Soz-o-pukaar ke laayaq, Haajat-rawa, Mushkil-kusha, bigdi banana wala, Maalik al-mulk, Shahinsha, Qanoon-saaz, Farmarawa, indagi-o-maut ka Maalik, nafa-o-nuqsan ka Maalik, be-

¹ T: (مَنْتَوَى) Man ki aasha poori hone par bhent chadhaane ka waada, mannat [RKT]

niyaaz aur Mudabbir-ul-umoor hai. Jab har shae ka Khaaliq-o-Maalik wo hai to ibaadat ke laayaq bhi wo akela hai. Allah Ta’ala hi ki ibaadat ki jaae, uske alawa kisi ki ibaadat na ki jaae. Tawagheet-o-shayateen ki ibaadat se inkaar kiya jaae.

Taaghoot Ki Taareef:

Imam ibne Qayyim رحمہ اللہ ne taaghoot ki jaame-o-mane taareef zikr ki hai: *“Taaghoot har wo cheez hai jiski wajah se insaan apni hadd se tajaawuz kar jaae, khwaah ibaadat mein ya ittiba mein ya itaa-at mein. Har qaum ka taaghoot wohi hai jiski taraf-o-Allah Ta’ala aur Rasool Allah ﷺ ki bajae faisla ke liye rujoo karte hain, ya Allah ke siwa uski parastish karte hain ya bila-daleel uski ittiba karte hain ya uski itaa-at baghaer us ilm ke karte hain ke ye Allah Ta’ala ki itaa-at hai”*.

Hamen Allah Ta’ala ne apni ibaadat ka hukm diya hai aur shayateen-o-taaghoot ki ibaadat se ijтинаab ka hukm diya hai, daur-e-haazir mein aise afraad ki kasrat maujood hai jo Allah Ta’ala ke alaawa ahle quboor ko mushkil-kusha, haajat-rawa, fatah-o-shikast ka maalik, aulaad aur rozi-rasaa’n¹ samajhte hain. Soofiya ke mazarat aur aastaano’n par haazir ho kar nazre’n, niyaaze’n chadhaate hain aur unki quboor par sajda-rez ho kar apni haajat pesh karte hain aur unka taqarrub haasil karne ke liye unke naam par jaanwar zibah karte hain aur ambiya-o-auliya aur peero’n faqeero’n ko muraade’n poori karne wala samajhte hain aur ye aqida rakhte hain ke un paakbaaz hastiyo’n ko Allah Ta’ala ne ghaebi aur asbaab se baalatar roohani quwwat-e-tasarruf² de rakhi hai aur ye buzurg us maa-fauq-al-fitrat quwwat ke zariye hamaari mushkilaat hal karte hain ya Allah Ta’ala se manwaa kar poori kardete hain aur aise wasaait-o-wasaael³ ko aqide ka juzv samajhte hain, ye aqida saraasar shirk hai aur iska murtakib⁴ mushrik hai.

Darj-e-zel sutoor⁵ mein iska mukhtasar sa jaaiza pesh-e-khidmat hai.

¹ T: (رُزْزَى رَسَان) Rizq pohonchaane waala, razzaaq [RKT]

² Tasarruf T: (تَصَرُّف) Istemaal, dast-andaazi, radd-o-badal, Ikhtiyaar, sovereignty [RKT]

³ T: (وَسَائِلُ وَوَسَائِلُ) Zariya ya waasta, wasaail ya zariya [RSB]

⁴ T: (مُرْتَكِب) Jurm karna, irtekaab karne waala, kisi fe’l ka karne waala, khatakaar [RKT]

⁵ T: (سَطْر) Ek (1) seedh mein likhi hui tehreer, written line, row on a page [RKT]

Mushrikeen Ka Allah Ke Baare Me Aqida:

Mushirkeen-e-Makka Allah Ta'ala ki zaat ka iqraar karte the, use Khaaliq-o-Maalik, sooraj-o-chand musakhkhar¹ karne wala, rozi-rasaa'n aur maut-o-hayat ka Malik qaraar dete the, jaisa ke irshad-e-Baari Ta'ala hai:

Aap ﷺ Keh De'n Kaun Tum Ko Aasmaan Aur Zameen Se Rizq Deta Hai, Ye Samaa-at Aur Beenaai² Ki Quwwate'n Kiske Ikhtiyaar Mein Hain? Kaun Bejaan Mein Se Jaandaar Ko Aur Jaandaar Mein Se Bejaan Ko Nikaalta Hai? Kaun Is Nizam-e-Aalam Ki Tadbeer Kar Raha Hai? Wo Zaroor Kahenge Ke Allah Ta'ala, Kaho Phir Tum (haqiqat ke khilaaf chalne se) Parhez Nahi Karte?.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ
يَمْلِكُ السَّنْعَ وَالْإِنْبَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ
الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ
الْأُمُورَ ۖ فَسَيَقُولُونَ اللَّهُ ۖ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾
(Surah Yunus 31)

Ek aur muqaam par farmaya:

Un Se Keh Deejiye Bataao! Agar Tum Jaante Ho Ke Ye Zameen Aur Iski Saari Aabaadi Kiski Hai? Ye Zaroor Kahenge Allah Ki, Kaho Phir Tum Sochte Kyoun Nahi. Unse Poocho Saato'n Aasmaan Aur Arsh-e-Azeem Ka Maalik Kaun Hai? Ye Zaroor Kahenge Allah. Kaho Phir Tum Dartte Kyoun Nahi? Unse Kaho Bataao! Agar Tum Jaante Ho Ke Har Cheez Par Iqtidaar Kiska Hai Aur Kaun Hai Wo Jo Panaah Deta Hai Aur Uske Muqaable Mein Koi

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ۚ فَأَنَّى
يُؤْفَكُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَهُ ۖ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾
وَلَيْنِ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً
فَأَخْبَاهُ بِهِ الْأَرْضُ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۚ
قُلِ الْحَمْدُ لِلَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾
(Surah-al-Ankaboot: 61-63)

¹ T: Farmabardaar banana, taabe [RKT]

² T: Sunna aur dekhna [RSB]

Panaah Nahi De Sakta? Ye Zaroor Kahenge Ye Baat To Allah Ta'ala Hi Ke Liye Hai, Phir Tum Kaho Kis Jaadu Ke Fareb Mein Pade Hao?.

Irshad-e-Baari Ta'ala hai:

Aur Agar Tum In Logon Se Pooch Aasmaan Aur Zameen Ko Kisne Paida Kiya Hai Aur Sooraj Aur Chand Ko Kis Ne Musakhkhar Kiya Hai To Zaroor Kahenge Ke Allah Ne. Phir Ye Kidhar Se Dhoka Kha Rahe Hain? Allah Hi Hai Jo Apne Bando'n Mein Se Jiska Chaahta Hai Rizq Kushada Karta Hai Aur Jiska Chaahta Hai Tang Karta Hai, Yaqinan Allah Ta'ala Har Cheez Ka Jaanne Wala Hai Aur Agar Tum Unse Poocho Kisne Aasmaan Se Paani Barsaya Aur Uske Zariye Se Murda Padi Hui Zameen Ko Zinda Kar Diya To-o-Zaroor Kahenge Allah Ne. Kaho Alhamdulillah Magar Un Mein Se Aksar Log Be Aql Hain.

Ek aur muqaam par farmaya:

Aur Agar Aap ﷺ Unse Pooche'n Aasmaano Aur Zameen Ko Paida Karne Wala Kaun Hai? To Ye Zaroor Kahenge Allah Ta'ala. Kaho Alhamdulillah Magar Un Mein Se Aksar Log Jaante Nahi.

Isi tarah farmaya:

Aur In Logo Se Agar Tum Kaho Ke Aasmaano Aur Zameen Ka Paida

وَلَيْن سَالَتْهُمْ مِّنْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ
وَسَخَّرَ الشَّمْسِ وَالْقَمَرَ لِيَقُولَنَّ اللّٰهُ فَاَنۡى
يُفَكُّوْنَ ﴿٦١﴾ اللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنۡ يَّشَآءُ مِنْ
عِبَادِهٖ وَيَقْدِرُ لَهُ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٦٢﴾
وَلَيْن سَالَتْهُمْ مِّنۡ نَّزَلٍ مِّنَ السَّمَآءِ مَآءً
فَاَحْيَا بِهِ الْاَرْضَ مِّنۡۢ بَعْدِ مَوْتِهَا لَيَقُولَنَّ اللّٰهُ
قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿٦٣﴾

(Surah-al-Ankaboot: 61-63)

وَلَيْن سَالَتْهُمْ مِّنْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ
لَيَقُولَنَّ اللّٰهُ.

(Surah Luqman: 25)

وَلَيْن سَالَتْهُمْ مِّنْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ

Karne Wala Kaun Hai? To Ye Zaroor Kahenge Allah, Aap ﷺ Keh Dein Jab Haqiqat Ye Hai To Tumhara Kya Khayaal Hai Ke Agar Allah Mujhe Nuqsan Pohonchaana Chaahe To Kya Tumhare Ye Deviyaa'n Jinhen Tum Allah Ke Alawa Pukaarte Ho, Mujhe Uske Pohonchaae Hue Nuqsaan Se Bacha Lengi? Ya Allah Mujh Par Meherbani Karna Chaahe To Kya Ye Uski Rahmat Ko Rok Sakengi? Bas Unse Kehdo Ke Mere Liye Allah Hi Kaafi Hai, Bharosa Karne Waale Usi Par Bharosa Karte Hain.

Isi tarah farmaya:

Aur Agar Aap ﷺ Unse poochen Unhen kis Ne paida kiya? To Ye Khud Kahenge Allah Ta'ala Ne, Phir Kahan Se Ye Dhoka Kha Rahe Hain?

لَيَقُولَنَّ اللَّهُ قُلْ أَفَرَعَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كُشِفَتْ ضُرَّتُهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتٌ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

(Surah-az-Zumar: 38)

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾

(Surah-az-Zukhruf: 87)

Mushrikeen-e-Makka Sakht Takaleef Me Sirf Allah Ko Pukaarte The:

Mushrikeen-e-Makka agarche aam haalaat mein apne maaboodan-e-baatila ko pukaarte the, magar shadeed-tareen mushkilaat aur masaaib-o-aalaam mein ek Allah hi ko pukaarte the.

Irshad-e-Baari Ta'ala hai:

Inse Kaho Zara Ghaur Karke Batao Agar Kabhi Tum Par Allah Ki Taraf Se Koi Musibat Aajaati Hai Ya Aakhri Ghadi Aapohoncti Hai To Kya Us Waqt Tum Allah Ke Siwa Kisi Aur Ko

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٠﴾ بَلْ إِلَٰهَهُ تَدْعُونَ فَيَكْشِفُ مَا كُنْتُمْ تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا

Pukaarte Ho? Bolo! Agar Tum Sacche Ho. Us Waqt Tum Allah Hi Ko Pukaarte Ho Phir Agar Wo Chaahta Hai To Us Musibat Ko Tum Se Taal Deta Hai. Aise Mauqo'n Par Tum Apne Thehraae Hue Shareeko'n Ko Bhool Jaate Ho.

تُشْرِكُونَ ﴿٣٧﴾
(Surah-al-Anaam: 40-41)

Is aayat-e-karima se maaloom hua ke jab mushirkeen par koi badi aafat-o-musibat aajaati ya maut apni bhayanak soorat mein aakhadi hoti to us waqt unhen ek Allah ke siwa koi daaman-panaah¹ nazar nahi aata tha. Bade-bade mushrikeen aise mawaaqe par apne mushkil-kushao'n ko bhool jaate the.

Irshad-e-baar Ta'ala hai:

Aye Nabi ﷺ! Inse Poocho Sehra Aur Samandar Ki Taareekiyon Mein Kaun Tumhen Khataarat Se Najaat Deta Hai? Kaun Hai Jis Se Tum (Musibat-o-mushkil me) Gidgida Kar Aur Chupke-chupke Duaae'n Maangte Ho? Kis Se Keh-te Ho Ke Agar Is Balaa Se Usne Ham Ko Bacha Liya To Ham Zaroor Shukr-guzaar Honge? Kaho Allah Ta'ala Tumhen Usse Aur Har Takleef Se Najaat Deta Hai Phir Tum Doosro'n Ko Uska Shareek Banate Ho.

قُلْ مَنْ يُنَجِّيْكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
كَدُّوْهُ تَضَرُّعًا وَخُفْيَةً لِّإِنِّ أَنْجَيْنَا مِنْ
هَذِهِ لَنَكُوْنَنَّ مِنَ الشَّاكِرِيْنَ ﴿٣٨﴾ قُلْ اَللّٰهُ
يُنَجِّيْكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ
تُشْرِكُوْنَ ﴿٣٩﴾

(Surah-al-Anaam: 63-64)

Maaloom hua ke tamaam ikhtiyaarat ka Maalik aur Mukhtaar-e-kul sirf Allah Wahdahu laa Shareek hai, tamaam qismato'n ki baag-daud² uske haat mein hai. Mushrikeen-e-makka sakht mushkilaat mein aur jab tamaam asbaab ke rishte toot-te nazar aate to be-ikhtiyaar usi ki taraf

¹ T: Panaah dene waali zaat [RSB]

² T: (بهاگ دَوْر) Kisi kaam ke liye ki jaane waali koshish, tadbeer, mehnat, much effort [RKT]

rujoo karte the, lekin jab Allah Ta'ala unki mushkil-kushai kar deta, rizq ki farawaaniya'n kar deta to wo apne maaboodan-e-baatila ko daata aur qismato'n ka maalik samajhne lagte aur unke naam ki nazre'n-niyaazen chadhana shuru kar dete.

Allah Ta'ala ne farmaya:

Insan Ka Haal Ye Hai Ke Jab Us Par Koi Sakht Waqt Aata Hai To Khade Aur Baethe Aur Lete Ham Ko Pukaarta Hai, Magar Jab Ham Uski Musibat Taal Dete Hain To Aisa Chal Nikalta Hai Ke Goya Usne Kabhi Apni Mushkil Mein Hamen Pukaara Hi Na Tha, Isi Tarah Hadd Se Guzar Jaane Waalo'n Ke Liye Unke Kartoot Khushnuma Banadiye Gae Hain.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَاً لِّجَنِّبِهِ أَوْ قَاعِداً أَوْ قَائِماً فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ ۚ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾
(Surah Yunus: 12)

Ek aur muqaam mulaahaza keejiye:

Logon Ka Haal Ye Hai Ke Musibat Ke Baad Jab Ham Unko Rahmat Ka Mazaa Chakhaate Hain To Fauran Hi Wo Hamaari Nashaniyo'n Ke Muaamala Mein Chalbaaziya'n Shuru Kar Dete Hain. Unse Kaho Allah Apni Tadbeer Mein Tum Se Ziyaada Tez Hai, Uske Farishte Tumhari Sab Makkariyo'n Ko Qalam-band¹ Kardete Hain. Wo Allah Hi Hai Jo Tum Ko Khushki Aur Taree Mein Chalaata Hai. Chunache Jab Tum Kashtiyo'n Mein Sawaar Ho Kar Baad-e-muwaafiq² Par Farhaa'n-o-

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرِّآءٍ مَّسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا نَكْرُونَ ﴿١٣﴾ هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۚ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۚ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ لَئِنْ أَنجَيْنَا مِنْ هَذِهِ لَنُكَوِّنَنَّ مِنَ الشَّكِرِينَ ﴿١٤﴾ فَلَمَّا أَتَجَّهُمُ إِذَا هُمْ يَنْبُغُونَ فِي

¹ T: (قَلَمَ بَنَد) Marqoom, likha hua, written, noted down [RKT]

² T: (بَادٍ مُّوَافِق) Wo hawa jo manzil-e-maqsood ki taraf badhne mein madadgaar ho [RKT]

Shadaa'n¹ Safar Kar Rahe Hote Ho
 Aur Phir Ya-kaa-yak Baad-e-
 Mukhalif² Ka Zor Hota Hai Aur Har
 Taraf Se Maujo'n Ke Thapede Lagte
 Hain Aur Musaafir Samajh Lete Hain
 Ke Toofan Mein Ghir Gae Hain, Us
 Waqt Sab Apne Deen Ko Khaalis
 Allah Ke Liye Karke Usse Duaae'n
 Maangte Hain Ke Agar Toone
 Hamein Is Toofaan Se Najaat Dedi
 To Ham Shukr-Guzar Bande Ban
 Jaaenge, Magar Jab Allah Najaat De
 Deta Hai To Phir Wohi Haq Se
 Munharif Ho Kar Baghawat Karne
 Lagte Hain.

Isi tarah farmaya:

Aur tumhe'n jo nemat bhi haasil hai
 Alah Hi Ki Taraf Se Hai, Phir Jab Koi
 Sakht Waqt Tum Par Aata Hai To
 Tum Log Khud Apni Faryaade'n Le
 Kar Usi Ki Taraf Daudte Ho Magar
 Jab Allah Tumhari Mushkil-kushai
 Kar Deta Hai Ya-kaa-yak Tum Mein
 Se Ek Giroh Apne Rabb Ke Saath
 Doosro'n Ko Shareek Banaane Lag
 Jaat Hai.

Aur jab samandar mein tum par
 musibat aati hai to us ek ke alaawa
 doosre jin-jin ko pukaara karte ho
 wo sam gum hojaate hain, magar

الْأَرْضِ بِغَيْرِ الْحَقِّ
 (Surah Yunus: 21-23)

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ
 الضُّرُّ فَالْيَدِ إِلَيْهِ تَجْعَلُونَ ﴿٥٣﴾ ثُمَّ إِذَا كُشِفَ الضُّرُّ
 عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾
 (Surah-an-Nahl: 53-54)

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ صَلَّ مَنْ تَدْعُونَ
 إِلَّا إِلَهًا فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ

¹ T: (شادان و فَرَحان) Khush-o-khurram, bahut ziyaada khush [RKT]

² T: (بَادٍ مُّخَالَفٍ) Wo hawa jo manzil-e-maqsood ki taraf jaane se roke, aandhi jo raaste mein muzaaham ho [RKT]

jab-o-tumhe'n najaat de kar khushki
par poh'nchadeta hai to tum is se
mu'n modjaate ho, insaan waaqai
bada naashukra hai.

وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٤﴾

(Surah-al-Isra: 67)

Jab Ye Log Kashti Par Sawaar Hote
Hain To Allah Ke Liye Ibaadat Ko
Khaalis Karke Use Pukaarte Hain,
Phir Jab Wo Unhe'n Bacha Kar
Khushki Par Le Aata Hai To Yaka-yak
Ye Shirk Karne Lagte Hain.

فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ
الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا هُمْ
يُشْرِكُونَ ﴿١٥﴾

(Surah-al-Ankaboot: 65)

Aur Jab (samandar mein) Un Logon
Par Ek Mauj Saaebaano'n Ki Tarah
Chaa Jaati Hai To Ye Allah Ko
Pukaarte Hain, Apni Pukaar Ko Usi
Ke Liye Khaalis Karke Phir Jab Wo
Unhe'n Bacha Kar Khushki Tak
Pohoncha Deta Hai To Un Mein Se
Kuch Etedaal¹ Par Rehte Hain,
Hamaari Nishaniyo'n Ka Inkaar
Ghaddar Aur Naa-Shukre Ke Siwa
Koi Nahi Karta.

إِذَا غَشِيَهُمْ مَوَاجٌ كَالظُّلُلِ دَعَوْا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ
مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

﴿١٦﴾

(Surah Luqman: 32)

Logon Ka Haal Ye Hai Ke Jab Unhe'n
Koi Takleef Pohonchti Hai To Apne
Rabb Ki Taraf Rujoo Karke Use
Pukaarte Hain, Phir Jab Wo Kuch
Unhe'n Apni Rahmat Ka Zaaqa
Chakha Deta Hai To Yaka-yak Kuch
Log Un Mein Se Shirk Karne Lagte
Hain.

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ
إِلَيْهِ ثُمَّ إِذَا آذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ
مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

(Surah-ar-Room: 33)

¹ T: (اغْتِدَال) Miyaana-rawi, kisi amal mein darmiyaani rawish ya haalat jis mein na ifraat ho na tafreet [RKT]

Insan Par Jab Koi Aafat Aati Hai To
 Wo Apne Rabb Ki Taraf Rujoo Karke
 Use Pukaarta Hai, Phir Jab Uska
 Rabb Use Apni Nemat Se Nawaaz
 Deta Hai To Wo Us Musibat Ko
 Bhool Jata Hai Jis Par Wo Pehle
 Pukaar Raha Tha Aur Doosri
 Hastiyo'n Ko Allah Ka Hissedaar
 Banata Hai Taake Uski Rah Se
 Gumrah Karde. Usse Kaho Thode
 Din Apne Kufr Se Faaeda Uthale
 Yaqinan Jahannam Mein Jaane Wala
 Hai.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ
 ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُوَ
 إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ
 سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ
 أَصْحَابِ النَّارِ ۝ (Surah-az-Zumar: 8)

In aayaat mein Allah Ta'ala ne mushrikeen-e-makka ka zikr kiya hai ke
 wo Allah Ta'ala ko mushkilaat-o-masaaeb aur dukh-dard mein haami-
 o-naasir samajh kar pukaarte the, talaatim-e-amwaaaj¹ jo nihayat
 khatarnak hoti hain, un mein jab phans jaate to us waqt sirf ek Allah ko
 mushkil kusha aur haajat-rawa samajhte aur khaalis pukaar ka waada
 bhi karl ete. Jab wo unhe'n najaat de deta to kehte mujhe to falaa'n
 maabood ne is musibat se bacha liya hai lekin aajkal ke log kalma-e-
 shaadat padhne ke bawujood ye naara lagate hain.

Ya Moeen Uddin Chishti Lagaade Paar Meri Kashti

Ali عليه السلام ko jo ajaaibaat ka mazhar
 hain, unhe'n pukaare'n to
 mushkilaat-o-masaaeb mein apna
 madadgar paaenge, har dukh-dard
 zarur teri wilaayat ke zariye door
 hota hai.. Aye Ali... Aye Ali... Aye Ali.

كُلُّهُمْ وَغَمَّ سَيْنَجَلِي، بَوْلَانِكَ يَا عَلِيَّ
 عَلِيَّ يَا عَلِيَّ
 نَادِ عَلِيًّا مَظْهَرَ الْعَجَائِبِ، تَجِدُهُ عَوْنًا لَكَ
 فِي النَّوَائِبِ.

(Rooho'n Ki Duniya az Ahmad Raza
 Khan: P163)

¹ T: (تَلَاطِمِ أَمْوَاجِ) Maujo'n ka zor, toofaan [RKT]

Ikrima Bin Abi Jahal Ka Islam Qubool Karna:

Jab Makka fatah hua to Ikrima bin abi jahal dar kar bhaag nikle aur kashti par is khayaal se sawaar hue ke mulk-e-habsha chale jaaenge lekin baad-e-tund-o-tez ne kashti ko gher liya to kashti waalon ne ek doosre se kaha:

Apne Rabb ko khaalis pukaaro yaha'n uske alaawa koi najaat nahi de sakta. أَخْلِصُوا لِرَبِّكُمْ الدُّعَاءَ فَإِنَّهُ لَا يُنَجِّى هَهُنَا إِلَّا هُوَ.

Ye baat sun kar Ikrima رضي الله عنه ne kaha:

Allah ki qasam agar samandar mein ek Allah ke siwa koi najaat nahi de sakta to khushki mein bhi uske siwa koi najaat-dahida nahi hai. وَاللَّهِ لَئِنْ كَانَ لَا يُنَجِّى فِي الْبَحْرِ غَيْرُهُ فَإِنَّهُ لَا يُنَجِّى فِي الْبَرِّ أَيْضًا غَيْرُهُ.

“Aye Allah! Mujh par ahd hai, agar main yaha'n se sahih salaamat nikal gaya to main Muhammad ﷺ ke haath mein haath rakh doonga, aur main Aap ﷺ ko zaroor rauf-o-Raheem paaunga”.

Phir Ikrima bin bbi Jahal ne aakar Islaam qubool kar liya. (Tafseer Ibne Kaseer: V3 P464; Al Isaaba Fee Tameez as-Saahaba: V2 P497 mein hai ke logo'ne kaha: 'أَخْلِصُوا فَإِنَّ إِلَهَتَكُمْ لَا تُعْنِي عَنْكُمْ هَهُنَا شَيْئًا' "Khaalis Allah ko pukaaro, tumhare maabudaan yaha'n kuch kaam nahi aaenge"; Sunan Nasai: H4087; Al Bidaaya wan Nihaaya: V4 P259)

Ahle Arab Ko Mushrik Kyouin Kaha Gaya:

In ayaat-e-baiyyinaat se ye baat roz-e-raushan ki tarah ayaan hoti hai ke mushrikeen-e-makka sirf ye nahi ke zaat-e-Baari Ta'ala ka iqraar karte the balke use aasmaano aur zameen ka Khaaliq, samaato'n aur beenaai ki quwatto'n ka Mukhtaar-o-Maalik, Raaziq, Mudabbir-ul-umoor, panah dene wala, nafa-o-nuqsan ka Maalik bhi samajhte the aur sakht mushkilaat mein khaalis use hi pukaarte the, phir sawaal ye hai ke unhe'n mushrik kyouin qaraar diya gaya?

Is baat ka jawab Quran-e-Hakeem ke mutaala-a se saaf-saaf maaloom hota hai ke wo kuch hastiyo'n ke baare mein ye aqida rakhte the ke unko Allah Ta'ala ki taraf se maa-fauq-al-asbaab ikhtiyaar diye gae hain

aur ye samajhte the ke wo hastiyan hamaari sifaarish karke hamaari muraade’n puri kara deti hain aur hamein Allah ke qareeb kar deti hain jise unki ibaadat qaraar diya gaya.

Kya Mushrikeen Sirf Buto’n Ki Ibaadat Karte The?

Sabse pehle in hastiyo’n ke baare mein aayaat-e-Quraniya mulaahaza kare’n ke wo buth the ya saaliheen bande? Irshad-e-Baari Ta’ala hai:

Tum Farmaao! Pukaaro Unhe’n Jin Ko Allah Ke Siwa Gumaan¹ Karte Ho To Wo Ikhtiyaar Nahi Rakhte Tum Se Takaaleef Door Karne Aur Na Pher Dene Ka, Wo Maqbool Bande Jinhe’n Ye Kaafir Poojte Hain Wo Aap Hi Rabb Ki Taraf Waseela Dhoondte Hain Ke Un Mein Kaun Ziyada Muqarrab Hai, Uski Rahmat Ki Ummeed Rakhte Hain Aur Uske Azaab Se Darte Hain. Beshak Tumhare Rabb Ka Azaab Dar Ki Cheez Hai. (Tarjuma Ahmad Raza Khan Bareilwi)

قُلْ اَدْعُوا الَّذِيْنَ رَعَيْنٰهُمْ مِنْ دُوْنِهِ فَلَا يَنْبَلِكُوْنَ كَشَفِ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ﴿٥٦﴾
 اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمْ
 الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهُ
 وَيَخَافُوْنَ عَذَابَهُۥٓ اِنَّ عَذَابَ رَبِّكَ كَانَ
 مَحْذُوْرًا ﴿٥٧﴾

(Surah-al-Isra: 56-57)

Naeem Uddin Muradabadi Iski Tashreeh Me Raaqim Hain: “*Kuffaar jab qahat-e-shaded mein muftala hue aur naubat yahaan tak pohonchi ke kutte aur murdaar kha gae aur Syed-e-Aalam ﷺ ke huzoor mein fariyaad laae aur Aap ﷺ se dua ki iltija ki. Us par ye aayat naazil hui aur farmaya gaya ke jab muqarrab logo’n ko khuda maante ho to us waqt unhe’n pukaaro aur wo tumhari madad kare’n aur jab tum jaante ho ke wo tumhari madad nahi karsakte to kyon unhe’n maabood banate ho?”* (P 414 Haashiya: 117)

Phir aage maqbool bando’n ke baare mein likhte hain: “*Jaise Hazrat Isa ﷺ Hazrat Uzair ﷺ aur Malaika*”. (P 414 Haashiya: 117)

¹ T: Wahem, qiyaas, khayaal [RKT]

Maulvi Ahmad Raza Khan aur Naeemuddin Muradabadi ki is tauzeeh se maaloom hua ke mushrikeen jin hastiyo'n ko pukaarte the-o-Allah Ta'ala ke maqbool-o-muqarrab bande Hazrat Isa عليه السلام aur Hazrat Uzair عليه السلام aur Malaika the.

Imam Ibne Kaseer رحمته الله farmate hain: *“Hazrat Abdullah bin Abbas رضي الله عنه is aayat karima ke baare mein farmaya: Mushrikeen kehte the ke ham farishton, Isa عليه السلام aur Uzair عليه السلام ki ibaadat karte hain’. Isi tarah yehi tafseer Mujahid رحمته الله se bhi manqool hai”*. (Tafseer Ibn Katheer V3 P 35)

Allama Syed Mehmood Aaloosi Hanafi رحمته الله ne Abdur Razzaq, Ibn abi Shaiba, Bukhari, Nasai, Tabrani waghaera se Abdullah Ibn Masood رضي الله عنه ka farman naql kiya hai ke:

Insano ka ek giroh jinno ke ek giroh ki ibaadat karta tha, jinno ke giroh ne islam qubool karliya aur insaan ne un ki ibaadat ko thaam liya to ye aayaat-e-karima naazil hui.

كَانَ نَفَرٌ مِّنَ الْإِنْسِ يَعْبُدُونَ نَفَرًا مِّنَ الْجِنِّ
فَاسْلَمَ النَّفَرُ مِنَ الْجِنِّ وَتَمَسَّكَ الْإِنْسِيُّونَ
بِعِبَادَتِهِمْ فَنَزَلَتْ هَذِهِ الْآيَةُ.
(Rooh al-Maani: V15 P97)

Aur Ibne Abbas رضي الله عنه se manqool hai ke: *“Ye aayat-e-karima un logon ke mutaalliq naazil hui jinhon ne Allah Ta'ala ke saath shirk kiya so unhon ne Isa aur unki maa Maryam عليها السلام, Uzair عليه السلام, sooraj, chand aur sitaroon ki ibaadat ki”*. (Rooh al-Maani: V15 P97-98; Neez dekhiye: Tafseer Baezaawi: 1 P574; Tafseer-e-Madaarik: V4 P46; Tafseer-e-Khaazin: V4 P46; Tafseer-e-Baghwi: V3 P120)

Mundarja-baala tafseer se maaloom hua ke mushrikeen-e-arab sirf butho'n ki ibaadat hi nahi karte the balke wo Isa aur unki maa Maryam عليها السلام, Uzair عليه السلام, sooraj, chand aur sitaroon ki ibaadat-o-parastish karte the to ye aayat-e-karima naazil karke Allah Ta'ala ne unke aqide ki tardeed kardi aur waazeh kar diya ke ye hastiyaan dukh-dard door karne ki taaqat nahi rakhtee'n aur naahi mushkil-kusha aur data ho sakti hain.

Jab Isa-o-Uzair عليه السلام jaise jaleel-ul-qadr paeghambar mushkil-o-musibat door karne ki quwwat-o-taaqat nahi rakhte to phir Ali Hajweri, Ganj Bakhsh aur Daata kaise ho sakte hain? Aur Moinuddin Chisti waghaera kaise kashtiyen paar laga sakte hain? Baba Shah Jamaal kaise khoobsurat-o-surkh laal bete ataa karsakta hai?

Ek aur muqaam par farmaya:

Aur Jis Din Ekattha Karega Unhe’n (yaane mushrikeen ko) Aur Jin Ko Allah Ke Siwa Poojte Hain Phir Un Maaboodo’n Se Farmaya Jaaega Ke Kya Tum Ne Gumrah Kardiye Ye Mere Bande Ya Ye Khud Hi Raah Bhoole. Wo Arz Karengi Paaki Hai Tujhe, Hame’n Sazawaar Na Tha Ke Tere Siwa Kisi Aur Ko Maula Banaae’n Lekin Toone Unhe’n Aur Unke Baap Dadaao’n Ko Baratne¹ Diya Yahaan Tak Ke W Teri Yaad Bhoool Gae Aur Ye Log The Hi Halaak Hone Wale. (Tarjuma Ahmad Raza Khan)

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ
فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ
هُمْ ضَلُّوا السَّبِيلَ ۖ قَالُوا سُبْحَانَكَ مَا كَانَ
يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ
وَلَكِنْ مَتَّعْتَهُمْ وَإِبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ
وَكَانُوا قَوْمًا بُورًا ۝

(Surah-al-Furqan: 17-18)

“Ye maabood Isa, Uzair ﷺ aur Malaika the”. (Madaarik: V4 P430; Khaazin: V4 P430; Baezaawi: V2 P137; Rooh al-Maani: V18 P325; Tafseer Ibne Kaseer: V3 P343; Baghwi: V3 P363)

Jaise farmaya:

Aur Jab Allah Ta’ala Kahega Aye Isa Ibne Maryam ﷺ Kya Tum Ne Logon Se Kaha Tha Ke Allah Ta’ala Ke Siwa Mujhe Aur Meri Maa Ko Do (2) Ilaah Banaao, To Wo Jawaab Mein Arz Karengi Ke ‘Subhan Allah’ Mera Ye Kaam Na Tha Ke Wo Baat Kehta Jis Ke Kehne Ka Mujhe Haq Na Ha, Agar Main Aisi Baat Kahi Hoti To Aap Ko Zaroor Ilm Hota, Aap Jaante Hain Jo Kuch Mere Dil Mein Hai Aur Main Nahi Jaanta Jo Kuch Aap Ke Dil Mein Hai. Aap To Saari Poshida

وَإِذْ قَالَ اللَّهُ لِيَعْقِصَ ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ
لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۖ
قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقٍّ ۚ إِنَّ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ
عَلَّامُ الْغُيُوبِ ۝ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي
بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ.

(Surah-al-Maaida: 116-117)

¹ T: (بَرِّئْنَا) Istemaal karna, amal mein laana [RKT]

Haqiqato'n Ke Aalim Hain, Main Ne Inse Uske Siwa Kuch Nahi Kaha Jiska Mujhse Hukm Diya Tha, Ye Ke Allah Ki Ibaadat Karo Jo Mera Bhi Rabb Hai Aur Tumhara Bhi.

Doosre Maqaam par farmaya:

Aur Jis Din Wo Tamaam Insano'n Ko Jama Karega Phir Farishto'n Se Kahe Ga Kya Ye Log Tumhari Hi Ibaadat Kiya Karte The? Wo Kahenge Teri Zaat Paak Hai, Toohi Hamaara Kaarsaaz Hai, Inke Alaawa Balke Ye Jinno Ki Ibaadat Karte The Aur In Mein Se Aksar Unpar Imaan Laae Hue The.

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ
أَهْؤَلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا
سُبْحَنَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا
يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

(Surah Saba: 40-41)

Irshaad-e-baari Ta'ala hai:

Aur Unhon Ne Farishto'n Ko Jo Ke Rahman Ke Bande Hai, Aurate'n Tehraaya, Kya Unke Banate Waqt Ye Haazir The, Ab Likhli Jaaegi Unki Gawaahi Aur Unse Jawaab Talab Hoga Aur Bole Agar Rahman Chaahta Ham Unhe'n Na Poojte, Unhe'n Uski Haqiqat Kuch Maaloom Nahi, Yoonhi Atkale'n Daudaate Hain. (Tarjuma Ahmad Raza Khan Bareilwi)

وَجَعَلُوا الْمَلَكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ
إِنَاثًا أَشْهَدُوا خَلَقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ
وَيُسْأَلُونَ ﴿٤٠﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا
عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ
إِلَّا يَخْرُصُونَ ﴿٤١﴾

(Surah-az-Zukhruf: 19-20)

In aayaat se maaloomhua ke mushrikeen jin ki ibaadat karte the un mein farishte aur jinn bhi the, mushrikeen ke maaboodon ke baare mein farmaya:

Ab Zara Bataao! Tum Ne Kabhi Is Laat Aur Uzza Aur Teesri Ek Dewi Manaate Ki Haqiqat Par Kuch Ghaur

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّالِثَةَ
الْأُخْرَىٰ ﴿٢٠﴾

(Surah-an-Najm: 19-20)

Bhi Kiya Hai? (Bukhari: H4859)

Sahih Bukhaari mein hai:

Abdullah bin Abbas رضي الله عنه se marwi hai ke Laat ek aadmi tha jo haajiyo'n ke liye sattu gholta tha.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ
(الَلَاتُ وَالْعُزَّى) كَانَ اللَّاتُ رَجُلًا يَلْتُ
سَوِيقَ الْحَاجِّ. (Ibne Kaseer: V4 P267)

Isse maaloom hua ke Laat ek acche tarz ka aadmi tha.

Isi tarah Uzza ek aurat thi jiska buth bana kar mushrikeen poojte the, us Uzza buth ko Khalid bin Waleed رضي الله عنه ne giraaya tha. (Tafseer Ibne Kaseer: V4 P267; Sunan Kubra lin-Nasai: V6 P474 H11547; Al Bidaaya wan Nihaaya: V4 P274-275)

Nuh عليه السلام ne jab apni qaum ko daawat-e-tauheed di to qaum ne kaha:

Aur Unhon Ne Kaha Hargiz Na Chodo Apne Maaboodo'n Ko Aur Na Chodo Wad Aur Sawaa' Ko Aur Na Yaghoos-o-Yaoq Aur Nasr Ko.

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا
سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا
(Surah Nuh: 23)

Abdullah bin Abbas رضي الله عنه farmate hain:

Ye qaum-e-Nuh ke nek mardo'n ke naam hain. (Bukhari: H4920)

أَسْمَاءُ رَجَالٍ صَالِحِينَ مِنْ قَوْمِ نُوحٍ.

Mazkura baala aayaat muqaddasaat¹ aur ahadees-e-sahiha se maaloom hua ke mushrikeen-e-arab jin hastiyo'n ko pukaarte aur unki ibaadat karte the un mein Allah ke Nabi, Farishte aur Nek-o-Saaleh afraad bhi the, neez Quran-e-Hakeem mein (مَنْ دُونِ اللَّهِ) mein waarid ayaat ke umoom mein ye tamaam hastiya'n shaamil hain.

Chand aur ayaat mulaahaza ho'n:

¹ T: (مُقَدَّسَات) Qaabil-e-taaizeem aayaat, paak aayaat [RKT]

Kya Min-Doonillahi (مِنْ دُونِ اللَّهِ) se Muraad Sirf Buth Hain?

Beshak Allah Ta'ala Ke Alaawa Jinhen Tum Pukaarte Ho Wo Tumhari Misl Bande Hain Unse Duae'n Mang Dekho Ye Tumhari Duaa'o'n Ka Jawaab De'n Agar Tum Sacche Ho.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩﴾
(Surah-al-Aaraaf: 194)

Aur Allah Ka Shareek Tehraaya Jinno Ko Haalaanke Usne Unko Banaya Aur Uske Liye Bete Aur Betiya'n Ghad-lee'n Jahaalat Se, Paaki Aur Bartari Hai Usko Inki Baato'n Se. (Tarjuma Ahmad Raza Khan Barelwi)

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾
(Surah-al-Anaam: 100)

Tum Farmao Pukaaro! Unhe'n Jinhe'n Allah Ke Siwa Samjhe Baethe Ho Wo Zarra Bhar Ke Maalik Nahi, Asmaano'n Mein Aur Na Zameen Mein Aur Na Unka In Dono'n Mein Kuch Hissa Aur Na Allah Ka In Mein Se Koi Madadgaar.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَنْبَلُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شَيْءٍ وَمَا لَهُ مِنْهُمْ مَنْ ظَاهِرٍ ﴿٢٢﴾
(Surah Saba: 22)
(Tafseer Madaarik: V6 P159 mein hai¹):

Inho'n Ne Apne Ulama Aur Darwesho'n Ko Allah Ke Siwa Apna Rabb Banaaliya Hai Aur Is Tarah Maseeh Ibne Maryam ﷺ Ko Bhi. Halaanke Unhe'n ek (1) Maabood-e-Barhaq Ke Alaawa Kisi Ki Bandagi Ka Hukm Nahi Diya Gaya. Wo Jis Ke

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾
(Surah-at-Tauba: 31)

¹ 'قوله (مِنْ دُونِ اللَّهِ) Yaane 'مِنْ دُونِ اللَّهِ' se muraad buth aur farishte hain, chand ek aur aayaat mulaahaza ho'n jin mein 'مِنْ دُونِ اللَّهِ' se muraad 'ذوى العقول' zawil al-uqool hain

Siwa Koi Ibaadat Ke Laayaq Nahi,
Paak Hai Wo Un Mushrikaana
Baato'n Se Jo Ye Log Karte Hain.

Is aayat-e-karima mein 'مِنْ دُونِ اللَّهِ' (Min doo-nillaahi) se muraad ulama aur darwesh aur Isa ﷺ hain.

Kisi Insaan Ka Ye Kaam Nahi Hai Ke
Allah To Usko Kitaab, Hukm Aur
Nubuwat Ataa Farmaae Aur Wo
Logo'n Se Kahe Ke Allah Ke Siwa
Tum Mere Bande Ban Jaao.

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ
وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ

(Surah Aale Imran: 79) دُونِ اللَّهِ.

Yahaan 'مِنْ دُونِ اللَّهِ' (Min doo-nillahi) se muraad Ambiya ﷺ hain, jinhe'n
Kitaab, Hikmat, aur Nubuwat jaisi khusoosiyaat se nawaaza gaya.

Keh Deejiye Aye Ahle Kitaab! Aao Ek
Aisi Baat Ki Taraf Jo Hamaare Aur
Tumhaare Darmiyaan Yaksaa'n Hai,
Ye Ke Ham Allah Ke Siwa Kisi Ki
Bandagi Na Kare'n, Uske Saath Kisi
Ko Shareek Na Tehraae'n Aur Ham
Mein Se Koi Allah Ke Alaawa Kisi Ko
Apna Rabb Na Banaae.

قُلْ يَٰ أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا
وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا
وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ.

(Surah Aale Imran: 64)

Yahaa'n 'مِنْ دُونِ اللَّهِ' (Min doo-nillahi) se muraad insaan hi hai.

Wo Allah Ke Alaawa Aurato'n Ko
Pukaarte Hain.

إِنْ يَدْعُونَ مِنْ دُونِ اللَّهِ إِلَّا إِنثَاءً

(Surah-an-Nisa: 117)

Is ayaat-e-karima mein 'مِنْ دُونِ اللَّهِ' (Min doo Nillahi) se muraad aurate'n
hain. In tamaam ayaat se waazeh hogaya ke 'مِنْ دُونِ اللَّهِ' (Min doo Nillahi)
se muraad sirf Buth nahi balke Allah Ta'ala ne 'مِنْ دُونِ اللَّهِ' (Min doo
Nillahi) mein Ambiya, Auliya, Shuhada, Malaaika, Jinn, Insaan, Shajar-o-
Hajar waghaera ko shaamil kiya hai.

Un Hastiyo'n Ke Baare Me Mushrikeen Ka Aqida:

① Uzza ka aastaana-o-asthaan 'Ghtafaan' mein tha, jab jung-e-uhud hui aur kuch der ke liye musalmaano'n ki fatah shikast mein badli to Abu Sufyan (jo abhi musalmaan na hue the) ne pahaadi par chadh kar kaha:

"Kya qaum me Muhammad ﷺ hain?" Aap ne farmaaya: *"Ise jawaab na do"*. Phir usne kaha: *"Kya qaum me Abu Bakr ﷺ hain?"* Aap ne farmaaya: *"Ise jawaab na do"*. Phir usne kaha: *"Kya qaum me Umar bin Khattab ﷺ hain?"* Aap ne farmaaya: *"Ise jawaab na do"*.

To wo kehne laga: *"Ye sab qatl hochuke hain, agar zinda hote to jawaab dete"*. Hazrat Umar ﷺ apne oopar qaaboo na rakh sake use kehne lage: *"Aye Allah ke dushman! Toone jhoot kaha allah ne hame'n teri ruswaai ke liye zinda rakha hai"*.

Abu Sufyan ne kaha: *'أَعْلُ هَيْلٍ' "Hubal Ooncha Ho"*. Nabi ﷺ ne farmaaya: *"Isko jawaab do: 'الله أعلى وَأَجَلُ' Allah Ta'ala Sab Se Buzurg-o-Bartar Hai"*.

Phir Abu Sufyan ne Kaha: *'لَنَا الْعُزَىٰ وَلَا عُزَىٰ لَكُمْ' "Hamaari Madadgaar Uzza hai aur Tumhaari Madadgaar koi Uzza nahee'n"*. Nabi ﷺ ne farmaaya: *'الله مَوْلَانَا وَلَا مَوْلَىٰ لَكُمْ' "Usse kaho: Allah hamaara madadgaar hai tumhaara koi madadgaar nahi"*. (Sahih Bukhari: H4034; H3039)

Isse maaloom hua ke mushrikeen ke maboodaan-e-baatila jo ke Uhud ke mauqe par maujood na the, un mein mushrikeen ko maa-fauq-al-fitrat quwwate'n aur taaqate'n dikhaai de rahi thee'n, tabhi to unhon ne Uzza ko Madadgaar-o-Muaawin¹ samjha.

② Hud عليه السلام ne jab apni qaum ko Tauheed ki daawat aur Allah ki ibaadat ki taraf bulaaya to qaum ne jawaab diya:

Unho'n Ne Kaha Aye Hud! Tum Hamaare Paas Koi Sareeh Shahadat Lekar Nahi Aae Ho Aur Tumhare

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي
الْهِتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٠﴾

¹ T: (مُعَاوِن) Madadgaar, saath dene waala [RKT]

Kehne Par Ham Apne Maaboodo'n
Ko Nahi Chod Sakte Aur Tum Par
Imaan Laane Waale Nahi, Ham To
Ye Samajhte Hain Ke Tumhare Upar
Hamaare Maaboodo'n Mein Se Kisi
Ki Maar Pad Gai Hai.

إِنْ نَقُولُ إِلَّا اعْتَرِلَكَ بَعْضُ إِلَهِنَا بِسُوءٍ
قَالَ إِنِّي أَشْهَدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا
تُشْرِكُونَ ﴿٥٤﴾ (Surah Hud: 53-54)

Yaane toone hamaare kisi hazrat ke aastaane ki ghustakhi ki hogi jiska
khamyaaza¹ tum bhugat rahe ho ke behki-behki baate'n karne lage ho
aur yehi bastiyaa'n jahaa'n tum izzat-o-waqaar se reh rahe the, un
mein aaj tumhe'n gaali-galoch se nawaaza jaa raha hai.

Naeemuddin Muraadabaadi ne likkha hai ke: "Tum jo butho'n ko bura
kehte ho is liye unho'n ne tumhe'n deewana kar diya hai". (P 327 Haashiya
Number 118)

Jaise aaj kal log samajhte hain ke agar kisi aadmi ne wali ke mazaar aur
aastaane se darakht toda to buzurg uski taange'n tod denge.

Irshad-e-Baari Ta'ala hai:

Kya Allah Apne Bande Ko Kaafi Nahi
Aur Tumhe'n Daraate Hain Uske
Siwa Auro'n Se. (Tarjuma Ahmad Raza
Khan)

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ
مِنْ دُونِهِ. (Surah-az-Zumar: 36)

Is aayat-e-karima mein Allah Ta'ala ne Nabi ﷺ ke baare mein farmaaya
ke kuffar-e-arab ne Nabi-e-Kareem ﷺ ko daraana chhaha aur Aap ﷺ
se kha ke Aap ﷺ hamaare maaboodo'n ki buraaiya'n bayaan karne se
baaz aaiye warna-o-Aap ﷺ ko nuqsan pohonchaaenge, halaak
kardenge ya aql ko faasid kar denge.

③ "Abdullah bin Abbas رضي الله عنه se riwaayat hai ke Mushrikeen Baetullah ka
tawaaf karte hue kehte 'لَبَّيْكَ لَا شَرِيكَ لَكَ' (Labbaika Laa Shareeka Laka).
Nabi ﷺ farmaate: "Halaakat ho tumhaare liye isi par kifaayat karo".
Lekin-o-kehte: 'إِلَّا شَرِيكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكٌ' (Illa Shareekan Huwa Laka
Tamlikuhu wamaa Malaka) Yaane: "Aye Allah! Tera koi shareek nahi

¹ T: (خَمِيَاةً) Saza, badla, bhugatna, natija [RKT]

magar aisa shareek jo tere liye hai, tu us shareek ka bhi maalik hai aur us cheez ka bhi maalik hai jo us shareek ke ikhtiyaar mein hai”. (Muslim: H1185)

Is Sahih riwaayat se maaloom hua ke mushrikeen apne maaboodo’n mein jo kuch quwwat-o-ikhtiyaar maante the uske baare mein unka aqida ye tha ke ye ikhtiyaraat unke zaati nahi, balke Allah ke ataa-karda hain aur yehi taqaaza un pichli aayaat ka hai jin mein kuffar-o-mushrikeen ka aqida ye zikr kiya gaya hai ke saari kaaenaat ka Khaaliq, Maalik, Raaziq, Mudabbir-ul-umoor Allah Ta’ala hai aur us ataai kulli ikhtiyaar ka aqida rak kar wo un hastiyo’n ko mushkilaat-o-masaaib aur dukh-o-aalaam¹ mein pukaarte the.

④ Irshaad-e-Baari Ta’ala hai:

Aur Ye Log Allah Ke Siwa Aisi Cheezo’n Ki Ibaadat Karte Hai Jo Na Unko Zar Pohoncha Sake’n Aur Na Unko Nafa Pohoncha Sake’n Aur Kehte Hain Ye Allah Ke Paas Hamaare Sifaarishi Hain. Aap Unse Keh De’n Kya Tum Allah Ko Aisi Cheez Ki Khabar Dete Ho Jo Allah Ta’ala Ko Maaloom Nahi, Na Aasmaano’n Mein Aur Na Zameen Mein, Wo Paak-o-Bartar Hai In Logo’n Ke Shirk Se.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۖ قُلْ أَتَدْعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۖ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

(Surah Yunus: 18)

Maaloom hua ke mushrikeen apne maaboodo’n ke baare mein ye aqida rakhte the ke inki sifaarish se Allah hamaari zaroorate’n पूरी kar deta hai, hamaari bigdiya’n bana deta hai, ya hamare dushmano’n ki bani hui bigaad deta hai, yaane mushrikeen bhi Allah ki siwa jinko Maa-fauq-al-asbaab pukaarte the unko nafaa-o-nuqsaan ke husool mein mustaqil² nahi samajhte the balke unhe’n ghair-mustaqil aur apne aur Allah ke darmiyan zariya-o-waasta aur waseela qaraar dete the aur ye

¹ T: (دکھ و آلام) Takleef, dard, aziyyat, musibat, ranj-o-gham [RSB]

² T: (مُسْتَقِل) Apni jagah baaqi rehne waali, hamesha maujood, barqaraar, qaaem, daaimi [RKT]

shirk hai, jo aayat ke aakhri jumle se waazeh hai.

Doosre maqaam par Irshaad hai:

Beshak Ham Ne Is Kitab Ko Aap ﷺ Ki Taraf Haq Ke Saath Naazil Kiya, Pas Aap Allah Hi Ki Ibaadat Kare'n, Usi Ke Liye Ibaadat Ko Khaalis Karte Hue. Khabardaar! Allah Ta'ala Ke Liye Hi Khaalis Ibaadat Karna Hai Aur Jin Logo'n Ne Uske Siwa Kaarsaaz Bana Rakhe Hain (aur kehte hain) Ke Ham Unki Ibaadat Sirf Is Liye Karte Hai Ke Ye (hastiya'n) Allah Ke Nazdeeki Martabe Tak Hamaari Rasaai Karde'n.

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاغْبُغِبْ اللَّهَ
مُخْلِصًا لَهُ الدِّينَ ۚ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ
وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا
نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

(Surah-az-Zumar: 1-2)

Is aayat se bhi waazeh hua ke mushrikeen-e-makkah apne maaboodo'n ko jo maa-fauq-ul-asbaab pukaarte aur poojte the to unhe'n mustaqil nahi samajhte the balke is liye unki ibaadat karte the ke unke zariye Allah ka qurb haasil hojaae ya Allah ke yahaa'n ye hamaari sifaarish kare'n yaane mustaqil ibaadat Allah ki hi maante the kyonke sifaarishi mustaqil nahi balke gair-mustaqil hi hota hai.

Mundarja-baala aayaat-o-ahadees se maaloom hua ke mushrikeen apne maaboodo'n ke baare mein ye aqida rakhte the ke unhe'n Allah Ta'ala ne maa-fauq-ul-asbaab ikhtiyaarat de rakhe the jiski bina par wo inhe'n mushkilaat-o-masaaeb mein pukaarte the aur unhe'n apna haajat-rawa aur mushkil-kusha gardaante the aur Allah ke yaha'n apna sifaarishi samajhte the isi bina par unhe'n mushrik qaraar diya gaya.

Yaad rahe ke dua-o-pukaar aur imdaad jo maa-tahat-al-asbaab ho wo bil-ittifaaq jaaiz aur mahal-e-nazar¹ nahi hai, jiske dalaael Quraan-e-Hakeem mein maujood hain, jaise farmaya:

¹ T: (مَحَلٌّ نَظَرٍ) Jis mein ikhtilaaf ki gunjaaish ho, etiraaaz ki jagah [RKT]

Aur Agar Wo Deen Mein Tum Se
Imdaad Ka Mutaalaba Kare'n To
Unki Madad Tum Par Laazim Hai.

وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ
النَّصْرُ. (Surah-al-Anfaal: 72)

Kaheen farmaya:

Neki Aur Taqwa Ke Kaamo'n Mein
Ek Doosre Ke Saath Ta-aawoon
Karo, Gunah Aur Ziyadati Ke
Kaamo'n Mein Ek Doosre Ke Saath
Ta-aawoon Mat Karo.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى
الْإِثْمِ وَالْعُدْوَانِ. (Surah-al-Maaida: 2)

Ek aur muqaam par farmaya:

Nuh ﷺ Ne Farmaya: Aye Mere
Parwardigar! Main Ne Inhe'n Din-
raat Pukaara, Daawat Di.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۖ
(Surah Nuh: 5)

Isi tarah ham din-raat bazaria telephone ya wireless ya radio ya internet aur deegar jadeed zaraae muwasalaat ke zariye ek-doosre tak aawaaz-o-paighaam pohonchate hain, is qism ki nida ya paighaam jo bazariya-e-aalaat hain maa-tahat-al-asbaab mein daakhil ho kar jaaiz hain, najaaiz-o-haraam nahi. Pas makhluqaat ka apni fitri quwwat-o-ikhtiyaar ke daaere mein reh kar ek-doosre se madad lena shirk-o-tauheed ke mabhas¹ se khaarij hai. Jab ke unhe'n ikhtiyaraat ke tahat mushrikeen apne liye bhi doud-dhoop aur mehnat se kaam lete the aur apni haajaat-o-zaruriyaat ke liye tagg-o-dau² karte the.

Unhe'n mushrik sirf is bina par qaraar diya gaya ke unho'n ne Ambiya, Auliya, Malaaiika, Jinno'n aur Devtao'n waghaera ko fitri ikhtiyaraat aur daaera-kaar³ se baala-tar⁴ ho kar pukaarna shuru kar diya tha, us aqide ki tardeed Allah Ta'ala ne bharpur andaz mein ki.

¹ T: (مَبْخَث) Wo mazmoon ya muaamala jis par guftagu ho, mauzoo-e-bahas, topic [RKT]

² T: (تَگ و دَو) Sakht mehnat karna, chaaro'n taraf daudna [RKT]

³ T: (دَائِرَہ کار) Kaam ka daaera, scope [RKT]

⁴ T: (بِالَا تَر) Ziyaada martaba waala, pare, door, maa-wara, ziyaada ooncha [RKT]

Mushrikeen ke Aqide ki Tardeed:

Unse Kaho Kya Tum Allah Ke Alaawa Aise Ki Ibaadat Karte Ho Jo Tumhare Liye Na Nuqsaan Ka Ikhtiyaar Rakhta Hai Aur Naahi Nafa Ka, Halaanke Sab Ki Sunne Waala Aur Sab Kuch Janne Waala To Allah Hi Hai.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْبَلِكُمْ
ضَرًّا وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾
(Surah-al-Maaida: 76)

Aap ﷺ Unse Kahe'n Kya Ham Allah Ta'ala Ke Siwa Unko Pukaare'n Jo Na Hame'n Nafa De Sakte Hai Aur Na Nuqsaan.

قُلْ أَذْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا
يَضُرُّنَا. (Surah-al-Anaam: 71)

Kya Aise Logo'n Ko Allah Ka Shareek Thehraate Hain Jo Kisi Cheez Ko Paeda Nahi Karte Balke Khud Paeda Kiye Jaate Hain. Jo Na Unki Madad Kar Sakte Hain Aur Na Aap Apni Madad Par Qaadir Hain.

أَيُّشِرْ كُونَ مَا لَا يُخْلِقُ شَيْئًا وَهُمْ يُخْلِقُونَ ﴿١٩١﴾
وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ
يَنْصُرُونَ ﴿١٩٢﴾
(Surah-al-Aaraaf: 191-192)

Beshak Wo Log Jinhe'n Tum Allah Ke Siwa Pukaarte Ho Tumhari Misl Bande Hain, Unse Duaae'n Maang Dekho, Ye Tumhari Duaa'o'n Ka Jawaab De'n Agar Tum Sacche Ho.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ
أَمْثَلُكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ
كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾
(Surah-al-Aaraaf: 194)

Aur Allh Ta'ala farmate hain:

Wo Log Jinhe'n Tum Allah Ke Alaawa Puarte Ho Wo Tumhari Madad Karne Ki Taaqat Nahi Rakhte Aur Naahi Apni Madad Aap Karsate Hain.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ
نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٥﴾
(Surah-al-Aaraaf: 197)

Usi Ko Pukaarna Barhaq Hai Aur Wo Log Jo Uske Alawa Ko Pukaarte Hain

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا

Wo Unki Duaao'n Ka Koi Jawaab Nahi De Sakte, Unhe'n Pukaarna To Aisa Hai Jise Koi Shakhs Paani Ki Taraf Haath Phaela Kar Usse Darkhwaast Kare Ke Tu Mere Mu'n Tak Pohonch Ja Halaanke Paani Us Tak Pohonchne Waala Nahi, Bas Isi Tarah Kaafiro'n Ki Duaaein Bhi Kuch Nahi Hain.

Unse Poocho! Aasmaano'n Aur Zameen Ka Rabb Kaun Hai? Kaho Allah. Phir Unse Kaho Ke Jab Haqiqat Ye Hai To Kya Tum Ne Uske Siwa Aise Logo'n Ko Kaarsaaz Bana Liya Hai, Jo Khud Apne Liye Nafa-o-Nuqsaan Ka Ikhtiyaar Nahi Rakhte? Kaho Kya Andha Aur Dekhne Waala Baraabar Ho Sakte Hain? Kya Taareekiyaa'n Aur Raushni Yaksaa'n Hoti Hain? Aur Agar Aisa Nahi To Unke Muqaraar-karda Shareeko'n Ne Bhi Allah Ta'ala Ki Tarah Kuch Paida Kiya Hai Ke Uski Wajah Se Un Par Takhleeq Ka Muaamala Mushtaba Hogaya? Kaho Har Cheez Ka Khaaliq Sirf Allah Hai Aur Wo Yakta Hai, Sab Par Gaalib Hai.

Aur Wo Doosri Hastiya'n Jinhe'n Log Allah Ke Alaawa Pukaarte Hain Wo Kisi Cheez Ki Bhi Khaaliq Nahi Balke Khud Makhlooq Hain, Murda Hain Na Ke Zinda Aur Unko Kuch Maaloom Nahi Hai Ke Unhe'n Kab

يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٌ كَفِيهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾
(Surah-al-Raa'd: 14)

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾
(Surah-al-Raa'd: 16)

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾
(Surah-an-Nahl: 20-21)

(dobaara zinda karke) Uthaya
Jaaega?.

Aur Allah Ke Alaawa Unki Ibadat
Karte Hain Jo Unke Liye Aasmaano'n
Aur Zameen Mein Se Kuch Bhi Rizq
Nahi De Sakte Aur Naahi Unhe'n Us
Kaam Ki Istitaa-at.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْبَلِكُ لَهُمْ رِزْقًا
مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْئًا وَلَا
يَسْتَطِيعُونَ ﴿٧٣﴾

(Surah-an-Nahl: 73)

Unse Kaho Pukaaro! Un Logo'n Ko
Jinhe'n Tum Allah Ke Alaawa
Gumaan Karte Ho, Wo Kisi Takleef
Ko Tum Se Na Hata Sakte Hain Aur
Na Badal Sakte Hain.

قُلْ اَدْعُوا الَّذِيْنَ رَعٰىتُمْ مِنْ دُوْنِهٖ فَلَا
يَنْبَلِكُوْنَ كُشْفُ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ﴿٥٦﴾

(Surah-al-Isra: 56)

Aur Logo'n Ne Allah Ke Alawa Aise
Maabood Bana Liye Jo Kisi Cheez Ko
Paida Nahi Karsakte Balke Wo Khud
Paida Kiye Jaate Hain, Jo Khud Apne
Liye Bhi Kisi Nafa-o-Nuqsan Ka
Ikhtiyaar Nahi Rakhte, Jo Na Maar
Sakte Hain Aur Na Zinda Kar Sakte
Hain, Na Mare Hue Ko Phir Utha
Sakte Hain.

وَاتَّخَذُوا مِنْ دُوْنِهٖ اِلٰهَةً لَا يَخْلُقُوْنَ شَيْئًا
وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا
وَلَا نَفْعًا وَلَا يَمْلِكُوْنَ مَوْتًا وَلَا حَيٰوةً وَلَا
نُشُوْرًا ﴿٣﴾

(Surah-al-Furqan: 3)

Aur Wo Allah Ke Alaawa Aisi
Hastiyo'n Ki Ibaadat Karte Hain Jo
Na Unhe'n Nafa De Sakti Hain Aur
Na Nuqsaan Aur Oopar Se Mazeed
Ye Ke Kaafir Apne Rabb Ke Muqable
Mein Har Baaghi Ka Madadgaar
Bana Hua Hai.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا
يَضُرُّهُمْ ۚ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيْرًا ﴿٥٥﴾

(Surah-al-Furqan: 55)

Unse Kaho Pukaar Dekho! Apne Un
Maaboodo'n Ko Jinhe'n Tum Allah

قُلْ اَدْعُوا الَّذِيْنَ رَعٰىتُمْ مِنْ دُوْنِ اللّٰهِ لَا

Ke Alaawa Apna Maabood Samjhthe
Ho, Wo Na Aasmaano'n Mein Se Kisi
Zarra Baraabar Cheez Ke Maalik
Hain Na Zameen Me, Wo
Aasmaano'n Aur Zameen Ki Milkiyat
Mein Shareek Bhi Nahi Hain Aur Un
Mein Se Koi Allah Ka Madadgaar Bhi
Nahi Hai.

Aur Wo Hastiya'n Jinhe'n Tum Allah
Ke Siwa Pukaarte Ho Wo Ek Par-e-
kaah¹ Ke Maalik Bhi Nahi Hain. Agar
Tum Unhe'n Pukaaro To Wo
Tumhari Duaae'n Nahi Sun Sakte
Aur Agar Sun Le'n To Unka Tumhe'n
Koi Jawaab Nahi De Sakte Aur
Qiyaamat Ke Roz Wo Tumhare Shirk
Ka Inkaar Kardenge. Haqiqat Haal Ki
Aisi Sahih Khabare'n Tumhe'n Ek
Khabr Dene Waale Ke Siwa Koi Nahi
De Sakta.

Unse Kaho Kabhi Tum Ne Dekha Bhi
Hai Apne Un Shareeko'n Ko Jinhe'n
Allah Ke Siwa Tum Pukaarte Ho?
Mujhe Bataao Unho'n Ne Zameen
Mein Kya Paida Kiya? Ya
Aasmaano'n Mein Unki Kya Shirkat
Hai? (agar ye nahi bata sakte to
unse poocho) Kya Ham Ne Unhe'n
Koi Tehreer Likh Kar Di Hai Jiski Bina
Par Ye (apne us shirk ke liye) Koi
Saaf Sanad Rakhte Ho'n? Nahi!

يَبْلُغُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي
الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ
مِنْهُمْ مِّنْ ظَهِيرٍ ﴿٢٢﴾
(Surah Saba: 22)

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ
قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ
وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ
يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ
خَبِيرٍ ﴿١٤﴾
(Surah-al-Faafir: 13-14)

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ
دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ
لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ أَمْ آتَيْنَهُم كِتَابًا فَهُمْ
عَلَىٰ بَيِّنَةٍ مِنْهُ ۚ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ
بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾
(Surah-al-Faafir: 40)

¹ T: (پَرَکاه) Ghaas-poos ka patta, tinka, be-haqiqat ya haqeer [RKT]

Balke Ye Zaalim Ek Doosre Ko
Mahez Fareb Diye Jaarahe Hain.

Aye Nabi ﷺ! Unse Kaho Kabhi Tum
Ne Aankh Khol Kar Dekha Bhi Hai Ke
Wo Hastiya'n Hain Kya Jinhe'n Tum
Allah Ke Siwa Pukaarte Ho? Zara
Mujhe Dikhao To Sahi Ke Zameen
Mein Unho'n Ne Kya Paida Kiya Hai?
Ya Aasmaano'n Ki Takhleeq Ya
Tadbeer Mein Unka Koi Hissa Hai?
Isse Pehle Aai Hui Koi Kitab Ya Ilm
Ka Baqiya (un aqaaid ke suboot
mein) Tumhare Paas Ho To Wohi Le
Aao Agar Tum Sacche Ho. Aakhir Us
Aadmi Se Ziyada Gumrah Kaun Hoga
Jo Allah Ke Alaawa Aisi Hastiyo'n Ko
Pukaare Jo Qiyamat Tak Use Jawab
Na De Sakti Ho'n Balke-o-Unki
Duaaon Se Be-khabar Hain Aur Jab
Tamaam Insaan Jama Kiye Jaaenge
Us Waqt-o-Hastiya'n Pukaarne
Waalo'n Ki Dushman Ban Jaaengi
Aur Unki Ibaadat Ka Inkaar
Kardengi.

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي
مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَوَاتِ إِنِّيُنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَرَةٍ
مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ⑤ وَمَنْ أَضَلُّ
مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ
لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفُلُونَ
⑤ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا

بِعِبَادَتِهِمْ كُفَرِينَ ⑥

(Surah-al-Ahqaaf: 4-6)

Mazkoora baala aayaat muqaddasaat mein Allah Ta'ala ne mushrikeen
ke aqide ki tardeed ki hai aur waazeh kar diya hai ke maa-fauq-al-
asbaab quwwato'n ka maalik sirf Allah Ta'ala hai. Uske alaawa poori
kaaenaat mein se kisi ko ikhtiyaarat ka ek zarra bhi nahi mila. Jo shakhs
Allah Ta'ala ke alaawa mein asbaab se baalatar hokar ek zarra bhi
ikhtiyaar tasleem karta hai wo shirk karta hai, yehi shirk-fil-tasarruf hai,
iska murtakib Mushrik hai.

Kya Ambiya ﷺ aur Auliya ﷺ ko Maa-fauq-al-asbaab Ikhtiyaraat Haasil The?

① Ambiya-o-Rusul ﷺ jis qaas maqsad ke liye bheje gae the wo insano'n ko hidaayat karna, unhe'n zulmaat se noor ki taraf laana, kufr-o-shirk ke gadho'n se nikaal kar tauheed ki haqiqat samjhana tha. Is silsile mein Ambiya-o-Rusul ﷺ ne ye kaam to badarja-oola kiya ke logo'n ko haq ki taraf bulaate aur haq baat sunate the lekin unhe'n ye quwwat-o-ikhtiyaar nahi diya gaya tha ke jis ke dil mein chaahe'n ye hidaayat utar dein.

Hidaayat dena Allah Ta'ala ka kaam hai, Ambiya ka kaam sirf rehnumaai karna hai.

Nabi-e-Kareem ﷺ ke chacha Abu Talib jab qareeb-ul-marg the to Nabi-e-Kareem ﷺ uske paas tashreef laae to uske paas Abu Jahal aur Abdullah bin Abi Umaiyya bin Al Mughaira ko paaya.

Aap ﷺ ne farmaya: *"Aye Chacha! Laa ilaaha illallah keh lo, main use Allah ke yahaa'n bataur-e-hujjat pesh karunga"*.

Abu Jahal aur Abdullah bin abi Umaiyya ne kaha: *"Kya tu deen Abdul Muttalib se be-raghabti¹ ikhtiyaar kare ga?"*

Nabi-e-Kareem ﷺ us par kalma-e-tauheed pesh karte rahe aur wo dono'n apni baat dohrate rahe hatta ke Abu Taalib ne *Laailaha illallah* padhne se inkaar kar diya aur kaha main Abdul Muttalib ke deen par hu'n.

To Nabi-e-Kareem ﷺ ne farmaya: *"Main tumhare liye Allah Ta'ala se istighfaar karta rahunga jab tak roka na gaya"*.

To Allah Ta'ala ne ye aayat naazil ki:

Nabi Aur Imaan Walo'n Ke Liye
Laayaq Nahi Ke Wo Mushrikeen Ke
Liye Bakhshish Maange'n Agarche

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا

¹ T: (بے رغبتی) Be-parwaahi, adm-dilchaspi, lack of interest [RKT]

Wo Qareebi Rishtedaar Ho'n Jabke
Unhe'n Waazeh Ho Jaae Ke Wo
Dozakhi Hain.

تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٠﴾
(Surah-al-Tauba: 113)

Isis tarah Abu Taalib ke baare mein ye aayat bhi naazil hui:

Beshak App ﷺ Jise Chaahe'n
Hidayat Nahi De Sakte Balke Allah
Ta'ala Jise Chaahta Hai Hidayat Se
Nawaazta Hai Aur Wo Hidayat
Waalon Ko Khoob Jaanta Hai.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾
(Surah-al-Qasas: 56)

(Khazaain-ul-Irfaan: P294, 564; Bukhari: H4675, H4772, H1360, H3884; Muslim: 39; Sunan
Kubra lin-Nasai: V4 P90-91 H2034; Musnad Abi Awaana: V1 P14-15; Musnad Ahmad: V5
P433; Mushkil al-Aasaar lit-Tahaawi: V3 P187; Kitaab al-Imaan li-Ibne Mandah: P97; Sahih
Ibne Hibban: V3 P10 H978; Dalaail an-Nubuwwah lil-Bayhaqi: V2 P342-343; Sharah as-
Sunnah: V5 P55-56; Asbaab an-Nuzool lil-Waahidi: P177; Asbaab an-Nuzool a'n Ashaabihi
wal Mufasssireen li-Abd al-Fatah al Qaasi: P115, P155; As-Sahih al Musnad Min Asbaab an-
Nuzool li-Muqbil bin Haadi al-Waadiee: P80, P112)

Maaloom hua ke hidaayat dena Allah Ta'ala ke ikhtiyaar mein hai agar
Nabi-e-Kareem ﷺ ko ye ikhtiyaar hota to Abu Talib ko kabhi kufr par
na marne dete kyouнке Nabi-e-Kareem ﷺ Abu Talib ke imaan ke bade
harees¹ the, balke Aap ﷺ to har kaafir ke imaandaar hone ke harees
the. Isi liye bahut ziyada mehnat aur jaddo-jahad se kaam lete the.

Irshaad-e-Baari Ta'ala hai:

To kahee'n Tum Apni Jaan Par Khel
Jaaoge Unke Peeche Agar Wo Is
Baat Par Imaan Na Laae'n Gham Se.

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ
يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾
(Surah-al-Kahf: 6)

Ek aur maqaam par farmaya:

Kahee'n Tum Apni Jaan Par Khel
Jaaoge Unke Gham Mein Ke Wo
Imaan Nahi Laae. Agar Ham
Chaahe'n To Aasman Se Un Par Koi
Nishaani Utaare'n Ke Unki

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٦﴾
إِنْ نَشَأْ نُنزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ
أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٢٠﴾
(Surah-ash-Shuara: 2-4)

¹ T: Khwaahishmand, betaab [RSB]

Gardane'n Uske Huzoor Jhuki Reh
Jaae'n.

Mazeed farmaya:

Aur Andho'n Ko Gumraahi Se Tum
Hidaayat Karne Waale Nahi,
Tumhare Sunaae To Wohi Sunte
Hain Jo Hamaari Ayaato'n Par Imaan
Laate Hain Aur-o-Musalmaan Hain.

وَمَا أَنْتَ بِهْدِ الْعُيُ عَنْ صَلَاتِهِمْ ۖ إِنَّ تُسِيعُ
إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٣﴾
(Surah-ar-Room: 53)

In ayaat se maaloom hua ke Ambiya-o-Rusul ﷺ jis mission ke liye maboos kiye gae the us mein bhi unko maa-fauq-al-asbaab quwwate'n aur ikhtiyarat haasil na the, unka kaam sirf baat pohonchana tha, use dilo'n mein utaarna aur siraat-e-mustaqeem ki taufeeq inaat farmaana Allah Wahdahu laa shareek ka kaam hai.

Raseeul Munafiqeen Abdullah Bin Ubai jab faut hua to uska beta Abdullah (jo musalmaan aur baap ka ham naam tha) Rasool Allah ﷺ ki khidmat mein haazir hua aur kaha ke: *"Aap apni qamees inaat farmaae'n take main apne baap ko us mein kafna doo'n, doosre aap uski namaaz-e-janaaza padhae'n"*.

Aap ﷺ ne qamees inaat kardi aur janaaza padhane ke liye bhi tashreef le gae, Umar Bin Khattab ؓ ne Aap ﷺ se kaha: *"Allah Ta'ala ne to Aap ko aise logo'n ki namaaz-e-janaaza padhane se roka hai, Aap ﷺ kyon uske haq mein dua-e-maghfirat karte hain?"*

Aap ﷺ ne farmaya: *"Allah Ne Mujhe Ikhtiyaar Diya Hai (yaane dua-e-maghfirat se roka nahi) Allah Ta'ala Ne Farmaya Hai Ke Agar Aap ﷺ Unke Liye 70 Martaba Bhi Istighfaar Kare'n To Main Maaf Nahi Karunga To Main 70 Se Ziyaada Martaba Unke Liye Bakhshish Maang Loonga"*. Chunache Aap ﷺ ne namaaz-e-janaaza padhai jis par Allah Ta'ala ne ye aayat naazil farmaai:

Un Mein Se Koi Marjaae To Aap Uski
Namaaz-e-Janaaza Hargiz Na
Padhe'n Aur Na Uski Qabr Par

لَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ
عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَآثُورًا

Khade Ho'n. Is Liye Ke Unho'n Ne
Allah Aur Uske Rasool Ke Saath Kufr
Kiya Hai Aur Marte Dam Tak Badkar-
o-Be-itaat¹ Rahe.

وَهُمْ فٰسِقُوْنَ ﴿٨٤﴾
(Surah-al-Tauba: 84)

(Bukhari: H4672; Tafseer Ibne Abi Haatim: V6 P1857-1858; Tafseer Ibne Kaseer: V2 P416;
Muslim: H2774; As-Sahih al-Musnad Min Asbaab an-Nuzool: P79)

Ek riwayat mein hai: “Jab use² ko dafnaane ke liye qabrastan le jaaya gaya aur qabr mein dafnaaya gaya phir Aap ﷺ tashreef laae use qabr se nikalwaya aur apne ghutno'n par rakha aur apna luaab-e-dahan lagaaya aur qamees pehnai”. (Bukhari: H5795; Muslim: H2773)

Maaloom hua ke jise aqida-e-tauheed aur sahih imaan naseeb nahi use kaaenaat ki badi se badi hasti bhi Allah Ta'ala se maaf nahi karwa sakti aur ye baat bhi waazeh hogai ke Nabi ﷺ jinhe'n Allah Tabaarak wa Ta'ala ne bahut aala maqaam-o-mansab ataa kiya, wo bhi kisi ko hidaayat nahi de sakte. Hidaayat dena Allah ke ikhtiyaar mein hai.

Abdullah bin Ubai ko Aap ﷺ ka qamees pehnaana, uski namaaz-e-janaaza adaa karna aur luaab-e-dahan lagaana kuch kaam na aaya. Lihaaza jab Aap ﷺ ki qamees aur luaab ka tabarruk kisi ki bakhshish-o-najaat ka sabab na ban saka to maujooda daur ke mutasawwif³, peer-o-faqeer, aastaane-o-gaddi nasheen aur dastaar-o-jubba ke ameen⁴ ka tabarruk kya haisiyat rakhta hai?

② Ambiya-o-Rusul ﷺ ne jab apne daawati mission ko roo-e-zameen par phaelana chaaha to shyaateen-o-tawaagheet aur inke muttabieen ne unhe'n bade-bade masaaeb-o-aalaam se ham-kinaar kiya aur Ambiya ﷺ ka jo tarz-e-amal tha usse bilkul ye baat maaloom hoti hai ke wo mukhtaar-e-kul na the aur naahi maa-fauq-al-asbaab quwwato'n aur ikhtiyaraat se muttasif⁵ the. Quran-e-Hakeem mein bahut saare Ambiya-o-Rusul ﷺ ka tazkirah maujood hai.

¹ T: Naa-farmaan [RKT]

² T: Rais-ul-Munafiqeen Abdullah bin Ubai bin Salool [RSB]

³ T: (مُتَّصِفِينَ) Tasawwuf ka raasta ikhtiyaar karne waale, soofiya, ahle tariqat [RKT]

⁴ T: عمين

⁵ T: (مُتَّصِف) Khoobiyaan rakhne waala, saaheb-e-sifat, jis mein koi wasf paaya jaae [RKT]

Nuh عليه السلام ki qaum par jab inki tableegh garaa'n guzri to qaum ne kaha:

Bole Aye Nuh! Agar Tum Baaz Na Aae To Zaroor Sangsaar Kiye Jaaoge.

(Tarjuma Ahamad Raza)

الْمَرْجُومِينَ ﴿١١٦﴾

(Surah-ash-Shuaraa: 116)

Is dhamki par Nuh عليه السلام ne ye nahi kaha ke aajao muqabla kar lo, balke Allah Ta'ala se apni aur momineen ki najaat ki dua ki:

Aye Mere Rabb! Meri Qaum Ne Mujhe Jhutlaaya, Tu Mujh Mein Aur Un Mein Poora Faisla Karde Aur Mujhe Aur Mere Saath Waale Musalmano'n Ko Najaat De. (Tarjuma Ahamad Raza)

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾

(Surah-ash-Shuaraa: 117-118)

Balke Nuh عليه السلام ne yaha'n tak kaha:

Apne Rabb Se Dua Ki Ke Main Maghloob Hoo'n Tu Mera Badla Le.

(Tarjuma Ahamad Raza)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١١٩﴾

(Surah-al-Qamar: 10)

Maaloom hua ke agar Nuh عليه السلام ko maa-fauq-al-asbaab quwwate'n mayassar hotee'n to maghloobiyat ka zikr na karte isi tarah Hazrat Hud عليه السلام ke liye Surah Hud: 54-56. Hazrat Ibrahim عليه السلام ke liye Surah al-Ambiya: 70-71. Hazrat Lut عليه السلام ke liye Surah ash-Shuara: 167-169, Surah Hud: 80-81. Hazrat Shuaib عليه السلام ke liye Surah Hud: 51 & 92. Hazrat Ayyub عليه السلام ke liye: 41 aur 43. Hazrat Moosa عليه السلام ke liye Surah Taa Haa: 45, Surah ash-Shuara: 14, Surah al-Qasas: 33. Hazrat Harun عليه السلام ke liye Surah al-Aaraaf: 15 jaisi surato'n ka mutaala-a kare'n

Khaatam al-Ambiya Syed al-Mursaleen Imam-e-Aazam Muhammad ur Rasool Allah ﷺ jab Ghazwa Uhud mein zakhmi hue to Aap ﷺ ki zaban-e-mubaarak se ye alfaaz nikle:

Wo qaum kaise kaamyaaab ho sakti hai jis ne apne Nabi ko zakhmi kiya aur uska agla daant todh diya, halaanke wo unhe'n Allah Wahdahu

كَيْفَ يُصْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ وَكَسَرُوا رُبَاعِيَّتَهُ وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ (لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ).

laa Shareek ki taraf daawat de raha tha. To Allah Ta'ala ne ye aayat naazil farmaai: “Aye Nabi ﷺ!) Faisle Ke Ikhtiyaraat Mein Tumhara Koi Hissa Nahi”, Allah ko ikhtiyaar hai chaahe unhe'n maaf kare chaahe saza de kyonke wo zaalim hain.

(Muslim: H1971; Musnad Ahmad: V3 P99, 179, 201, 206, 253, 288; Tirmizi: H3014; Ibne Saad: V2 P31; Ibne Jarir: V4 P86-87; Ibne Majah: H4027; Asbaab an-Nuzool lil-Waahidi: 69; Asbaab an-Nuzool a'n Ashaabati wal Mufasssireen li-Abd al-Fatah al-Qaazi: P51; As Sahih al Musnad min Asbaab an-Nuzool li-Muqbil bin Haadi: P36)

Maaloom hua ke Nabi-e-Mukarram ﷺ ko agar maa-fauq-al-asbaab ikhtiyaraat haasil hote to Aap ﷺ kuffar ke haatho'n zakhmi na hote. Agar Aap ﷺ ne ikhtiyaraat rakhte hue istemaal nahi kiye to aise jazbaat ka izhaar kyon kiya? Jis par Allah Ta'ala ne mazkoora aayat naazil ki.

Is saari bahes se maaloom hua ke mushrikeen-e-arab Allah Ta'ala ki zaat ka iqraar karte aur use Khaaliq, Maalik, Raaziq, Mudabbir-ul-umoor, samaa-ato'n aur beenai¹ ki quwwato'n ka Maalik aur Panaah dene waala samjhte the, *lekin* iske saath-saath Ambiya-o-Rusul ﷺ, Malaika, Jinn aur Butho'n waghaera ko maa-fauq-al-asbaab quwwato'n ka maalik bhi samajhte the aur apni mushkilaat-o-haajaat mein unhe'n pukaarte the, unse muraade'n maangte aur unke naam ke nazraane dete the jis wajah se Allah Ta'ala ne unhe'n mushrik qaraar diya.

¹ T: Sunne aur dekhne ki quwwat [RSB]

Kalma-go Mushrik

Sawaal: Kalma-shahadat padhne waale shakhs ko mushrik kaha ja sakta hai?

Jawaab: Jis tarah Allah Ta’ala akela hai uska koi shareek nahi, wo akela hi Haajat-rawaa, Mushkil-kusha, Rozi-rasaa’n, Fariyaad-ras, Ganj-bakhsh, Faiz-e-aalam, Gaus al-aazam, Banda-parwar, Aulaad ki Nemato’n se nawaazne waala, Nafa-o-nuqsaan ka Maalik aur tamaam kaaenat ka Muntazim-e-haqeeqi¹ hai isi tarah Farmarawa aur Halaal-o-haraam ke ikhtiyaar ka Maalik bhi wohi hai, agar koi shakhs kalma-sahaadat padh kar bhi ghairullah ko halaal-o-haraam ka Maalik-o-Mukhtaar aur Mushkil-kusha-o-Haajat-rawa samjhe to wo bhi Mushrik kehlaaega.

Irshaad-e-Baari Ta’ala hai:

Aur Use Na Khaao Jis Par Allah Ka Naam Na Liya Gaya Ho Aur Wo Beshak Shaitaan Apne Dosto’n Ke Dilo’n Mein Daalta Hai Ke Tum Se Jhagde’n Aur Agar Tum Unka Kehna Maano To Us Waqt Tum Mushrik

HO. (Tarjuma Ahmad Raza Khan Bareilwi)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لَيُؤْخَذُونَ إِلَىٰ أُولِيهِمْ
لِيُجَادِلُوهُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ
لَمُشْرِكُونَ ﴿٣٧﴾

(Surah-al-Anaam: 121)

Shaitaan ne apne saathiyo’n ke zariye ye baat phaelaai ke ye musalmaan Allah ke zibah kiye hue, yaane murdaar ko to haraam aur apne haat se zibah kiye hue ko halaal gardaante hain aur ye daawa karte hai ke ham Allah ko maanne waale hain to Allah Tabaarak wa Ta’ala ne farmaaya jis par Allah ka naam lekar zibah kiya jaae use khaao aur jis par Allah ka naam na liya jaae use na khaao aur un mushrikeen ki baato’n ke peeche mat lago, agar tum ne hukm-e-khuda andi tark kardiya aur mushrikeen ki itaa-at ikhtiyaar kar li to tum bhi mushrik ho jaaoge.

Imam Abu Bakr al-maaroof Ibn al-Arbi رحمته الله raqam-taraaz hain: “*Momin*

¹ T: (مُنْتَظَم) Sarbaraah, mohtamim [RKT]

aadmi jab mushrik ki itaa-at is aqide mein karta hai jo kufr-o-imaan ka mahal¹ hai to mushrik ho jaata hai aur uska aqida tauheed-o-imaan par saalim-o-qaayam hai lekin wo mushrik ki itaa-at afaal mein karta hai to aasi-o-nafarmaan² hai. Ye baat har muqaam par samajhlo".
(Ahkaam al-Quran: V2 P 752)

Aur Imam Qurtubi رحمه الله farmate hain: *"Is aayat-e-karima ne is baat par dalaalat ki hai ke jis aadmi ne Allah Ta'ala ki haraam-karda cheez ko halaal jaana to wo mushrik ho gaya, Allah Tabaarak wa Ta'ala ne murdaar ko bataur nas³ haraam kiya hai jab Allah Ta'ala ke alaawa se wo us ki hillat ko qubool kar lega to shirk ka murtakib hoga".* (Tafseer Qurtubi: V7 P51)

Imam Zajaaj رحمه الله ne farmaya: *"Is aayat-e-karima mein is baat ki daleel hai ke jis ne Allah ki haraam-karda kisi cheez ko halaal jaana ya iski halaal-karda ko haraam jaana to wo mushrik hai".* (Ma-aalim at-Tanzeel al-maarooaf Tafseer Baghwi: V2 P127)

Kyounke Allah Tabaarak wa Ta'ala ke alaawa kisi doosre ko halaal-o-haraam ka mukhtaar maanna use Rabb banana hai, jaisa ke Yahood-o-Nasaara ne apne ulaama aur darwesho'n ko halaal-o-haraam ka ikhtiyaar sonp diya tha to Allah Ta'ala ne unke us aqide ka zikr karte hue farmaya:

Unho'n Ne Apne Ulama Aur Darwesho'n Ko Allah Ke Siwa Apna Rabb Bana Liya Hai Aur Is Tarah Maseeh Ibne Maryam عليه السلام Ko Bhi, Halaanke Unko Ek Maabood-e-Barhaq Ke Siwa Kisi Ki Ibaadat Ka Hukm Nahi Diya Gay Tha, Wo Jis Ke Siwa Koi Ibaadat Ke Laayaq Nahi Wo Inki Mushrikaana Baato'n Se Paak Hai.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ
اللَّهِ وَالْمَسِيحِ ابْنِ مَرْيَمَ ۚ وَمَا أُمِرُوا إِلَّا
لِيَعْبُدُوا اللَّهَ وَاحِدًا ۚ لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ
عَمَّا يُشْرِكُونَ ﴿٣١﴾

(Surah-at-Tauba: 31)

¹ T: (محل) Utarne ki jagah, muqaam, manzil, theherne ki jagah, thikaana [RKT]

² T: (عاصي) Gunahgaar, badkaar, khata-kaar, paapi, naa-farmaan, baaghi [RKT]

³ T: (نفس) Aisi aayat-e-qurani ya hadees jo sareeh ho, yaane jis mein koi taaweel ki gunjaresh na ho, quran ki waazeh aayat nez waazeh hadees [RKT]

Alaawa-azee'n¹ Tafseer ibne Kaseer: V2 P384, Tafseer Ibn Abi Haatim: V6 P 1784, Jaame Bayaan al-Ilm: V2 P 109 waghaera mein Adi bin Haatim ke baare mein zikr kiya gaya hai ke jab wo Nabi ﷺ ke paas aae to unke gale mein sone ya chaandi ki Saleeb² thi, Aap ﷺ us waqt is aayat-e-karima ki tilaawat kar rahe the to Adi ne kaha: *"Ya Rasool Allah ﷺ! Wo to ulaama aur paadriyo'n ki ibaadat nahi karte the"*.

To Aap ﷺ ne farmaya: *"Wo unki halaal-karda ashiya ko halaal aur haraam-karda ashiya ko haraam gardaante the aur ye unki ibaadat hai"*. (Tafseer Ilal al-Qadeer: V2 P332)

Maaloom hua ke Allah Ta'ala ka ikhtiyaar halaal-o-haram kisi doosre mein tasleem karna unki ibaadat karna hai aur ye shirk hai, isi liye Allah ne musalmano'n se farmaaya:

Agar Tum Ne Unki Itaa-at Ki To Tum Mushrik Ho.

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ.
(Surah-al-Anaam: 121)

Maaloom hua ke musalmaan agar mushrikeen ke aqaaid mein unki paerawi karega to mushrik kehlaaega.

Ek aur maqaam par farmaaya:

Un Mein Se Aksar Allah Ko Maante Hain Magar Is Tarah Ke Uske Saath Doosro'n Ko Shareek Banaate Hain, Yaane Allah Par Imaan Bhi Rakhte Hai Phir Bhi Mushrik Hain.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ
(Surah Yusuf: 106) ﴿١٠٦﴾

Imam Maalik رحمته الله عليه ka Aqida:

Imam Maalik رحمته الله عليه waghaera ke daur mein bhi musalmaano'n ke bahut se firqe ho chuke the, us waqt ke 'Qadriyya' jo Taqdeer ke munkir the jab unke saat shaadi ke baare mein Imam Maalik رحمته الله عليه se pooch gaya to unho'n ne Quran ki ye Aayat padhi:

¹ T: (علاوة آيين) Iske maa-siwa [RKT]

² T: (صليب) Sooli ki shakl par bani hui lakdi waghaira jo isaai apne galey mein daalte aur imarat par nasb karte hain, cross [RKT]

Momin Ghulaam Mushrik Se Behtar

Hai.

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ.

(Surah-al-Baqara: 221)

(Kitab as-Sunnah li-Ibne Abi Aasim (bi-tehqqeeq Albani): 198, Allama Albani رَحْمَةُ اللهِ عَلَيْهِ ne iski sanad ko sahih qaraar diya hai. Neez dekhiye Sharah Usool Etiqaad Ahl as-Sunnah wal Jamaa-ah li-Hibtullah at-Tabari: V4 P732)

Imam Ibne Taimiyyah رَحْمَةُ اللهِ عَلَيْهِ ka Aqida:

“Jo log Ambiya ﷺ aur nek logo’n ki quboor ki ziyaarat karne aate hain aur unhe’n pukaarne aur unse sawaal karne ki garaz se aate hain ya is liye aate hain ke unki ibaadat kare’n aur unhe’n allah ke alaawa pukaare’n to aise log mushrik hain”. (Ar-Radd Alaa al-Akhnaai: 52)

Ek aur maqaam par farmaate hain: *“Dua bhi ibaadat mein se hai, jo shakhs murda ya ghaaab makhlugaat ko pukaarta hai aur unse madad talab karta hai, halaanke Allah Ta’ala ne uska hukm nahi diya uske Rasool ne amr-e-wujoobi¹ aur istehbaabi, aisa shakhs deen mein muftade², Rabbul Aalameen ke saath mushrik hai aur aisi bidat ka murtakib ho raha hai jis par Allah ne koi daleel naazil nahi ki”.* (Kitaab al-Waseela ba-hawala Tauheed-e-Khaalis li-Shaikh Muhammad Badiuddin Shah Rashadi رَحْمَةُ اللهِ عَلَيْهِ: P507)

Haafiz Abdus Salaam Bhatwi Saahab Ka Mauqif:

Haafiz Saahab taaweez ke mutaaliq ek saail ke jawaab mein farmaate hain: *“Ye baat to zaahir hai ke agar taaweez mein Allah ke alaawa kisi aur se madad maangi gai ho ya gair ka naam ya hindse (numbers) likh kar gale mein daale jaae’n to ye sareeh shirk hai aur aisa karne waala mushrik hai, Imam banana jaaiz nahi”.* (Majallah ad-Daawah Aug 1995: P41)

Ummat-e-Muslima ke Shirk ke Mutaaliq Ahadees Nabawiya ﷺ

① Hazrat Saubaan رَحْمَةُ اللهِ عَلَيْهِ se ek taweel hadees mein hai ke Rasool Allah ﷺ ne farmaaya:

Utni der tak qiyaamat qaayam nahi لَا تَقُوءُ السَّاعَةُ حَتَّى تَلْحَقَ قِبَائِلُ مِنْ أُمَّتِي

¹ T: (وُجُوبِي) Wujoob se mutaaliq ya mansoob, waajib, zaroori [RKT]

² T: (مُبْتَدَع) Muftada ki jamaa, Deen mein nai baat nikaalne waale, bidat karne waale [Urduinc]

hogi jab tak meri ummat ke qabaail mushrikeen ke saath na mil jaae'n aur yaha'n tak ke meri ummat ke qabaail butho'n ki ibaadat karenge.

يَا مُشْرِكِينَ وَحَتَّى تَعْبُدَ قَبَائِلَ مِنْ أُمَّتِي
الْأَوْثَانِ.

(Abu Dawood: H4252; Musnad Ahmad: V5 P278, 287; Ibne Majah: V2 P1304 H3952)

Nabi ﷺ ki ye peshan goi bilkul sach saabit hui, Nabi ﷺ ki ummat se aaj kitne hi log aise hain jo buth-parasti ke shirk mein muftala hain.

Awwalan: Qabr ki ibaadat karna hi buth-parasti hai, Nabi-e-Mukarram ﷺ ka irshaad-e-giraami hai:

Aye Allah! Meri qabr ko buth na banana (ke uski ibaadat ki jaae) Allah Ta'ala ki laanat barse aisi qaum par jinho'n ne apne Ambiya ﷺ ki qabro'n par masjide'n banaae'n.

اَللّٰهُمَّ لَا تَجْعَلْ قَبْرِىْ وَثَنًا لَّعَنَ اللّٰهُ قَوْمًا
اِتَّخَذُوْا قُبُوْرَ اَنْبِيَآءِ هِمَّ مَسَاجِدَ.

(Musnad Humaidi 1025; Musnad Ahmad V2 146; Musannaf Abdur Razzaq V8 464)

Fiqa Hanafi ki motabar kitaab Radd al-Mohtaar mein marqoom hai:

Butho'n ki ibaadat ki asal wajah nek logo'n ki qabro'n par masjide'n banana hai.

اَصْلُ عِبَادَةِ الْاَصْنَامِ اِتِّخَاذُ قُبُوْرِ الصّٰلِحِيْنَ
مَسَاجِدَ. (Akmal al-Bayaan: 45)

Is sahih hadees se maaloom hua ke qabro'n par masjide'n banana, wahaan ibaadat karna, qabro'n par sajda-rezi waghaera ka mafhoom qabro'n ko buth banana hai. Lihaaza jis bhi qabr par ibaadat sar-anjaam di jaati hain wo buth hain, unki parastish karna laanat ka mustahiq theherna hai.

Saniyan: Mulk-e-pakistan mein kitni hi aisi qabre'n hain jin ki ibaadat ki jaati hai.

Is baat ka mushahada kiya gaya hai aur ab bhi kiya ja sakta hai balke main ne khud dekha hai ke subh-sawere log wagano'n par jab Ali Hajweri ke darbaar ke paas se guzarte hain to wagon mein baethe-baethe Ali Hajweri ko salaam karte aur maafiyaa'n maangte hain, qabr-parasti ke saath-saath wahaa'n par lakdi waghaera ke buth bana kar

unki bhi parastish ki jaati hai.

Mudeer (Editor) *Majallah Ad Daawah*. Janab Ameer Hamza Saahab, ‘Sultan Baahu’ ke mazaar ka aankho’n dekha haal bayaan karte hain ke: *“Main ek kamre me... ijaazat paakar jo main andar gaya to wahaa’n qabre’n hi qabre’n thee’n, jinhe’n maine gina to-o-taqreeban 29 thee’n, un qabro’n mein se baaz par lakdi ke buth rakhe hue the, ek buth ki haeat¹ youn thi ke aurat ne baccha uthaya hua hai”*. (Aasmaani Jannat aur Darbaari Jahannam P 119)

Mazeed likhte hain ke: *“Ek aurat thi, usne lakdi ka khilona pakda use wo apne jism par pherne ke baad apne bachho’n ke jism par pherne lagi”*. (Aasmaani Jannat aur Darbaari Jahannam P 120)

Agar mazeed tasalli matloob hao to Lahore mein *Ghode Shah* ke darbar ka mushahada kar len, jahaan par ghodo’n ke buth kaseer taadaad mein rakhe hue hain aur khawaateen bil-khusoos in ghodo’n ki puja karti dikhaai dengi.

Maaloom hua ke Sarwar-e-Ambiya, Khaatam ar-Rusul, Muhammad ur Rasool Allah ﷺ ki peshan-goi harf-ba-harf poori ho rahi hai, kalma padhne waale Aap ﷺ ke ummati qabr-parasti aur buth-parasti ke qaar-e-mazallat mein buri tarah gire-pade hain. Balke un mazaaro’n aur aastaano’n par lage hue darakhto’n ki bhi pooja-paat ki jaati hai.

Ameer Hamza Saahab Sultan Baahu ke darbaar ke mutaalliq mazeed raqam taraaz hain: *“Isi tarah darbar ke peeche ek beri ka darakht hai, us darakht ke neeche mard aur aurate’n jholiya’n aur daaman pahela kar baethe hote hain, jiski jholi mein patta gir jaae-o-samajhta hai mujhe beti mil gai, jiske daaman mein phal lagne ke mausam mein Ber gir gaya wo samajhta hai ladka mil gaya”*. (Aasmaani Jannat aur Darbaari Jahannam P 117)

Maaloom hua ke mushrikeen-e-arab ki tarah naam-nihaad musalman bhi darakhto’n ki pooja-paat karta hai, udarakhto’n ke saath chaadare’n, sabz rang ke dupatte, jaanwar ki rassiya’n aur patte bataur tabarruk bandta hai aur yaah’n aakar apni murade’n talab karta hai.

¹ T: (بَيْت) Zaahiri banaawat, oopri saakht, soorat, shakl, huliya [RKT]

Nabi-e-Mukarram ﷺ ne darakhto'n ko mutabarrak samajhkar waha'n par ashiya latkane ko unhe'n maabood aur qaabil-e-parastish banana qaraar diya hai. Sultan Baahu ke darbar par jis tarah beri ka darakht mushrikeen ke liye Malja-o-Maawa¹ bana hua hai usi tarah mushrikeen ka bhi ek beri ka darakht tha jise *zaatu-anwaat* kaha jaata tha.

‘انواط’ Anwaat ‘نُوط’ nootun ki jama hai jiske maane hai latkana aur muallaq² karna, mushrikeen iske saath apna aslaha aur deegar saamaan baandh dete the aur uske gird mujawar ban kar baeth jaate the, is liye use *zaatu-anwaat* se mausoom kiya gaya hai, uske baare mein Hadees-e-Nabawi mulaahaza karen: “Abu Waaqid al-Laithi رضي الله عنه se riwayat hai ke: “*Bila-shubha Rasool Allah ﷺ jab hunain ki taraf nikle to ek (beri ke) darakht ke paas se guzre jise zaatu-anwaat kaha jaata tha, mushrikeen us par apna aslaha latkate the*”. (Chand Saahaba رضي الله عنهم jo nae-nae musalmaan hue the) unho'n ne kaha: “*Jis tarah unke liye zaatu-anwaat hai hamaare liye bhi usi tarah ka zaatu-anwaat banaade'n*”. Nabi ﷺ ne (ye baat sun kar) farmaya: “*Allahu Akbar! Ye to usi tarah hai jaise bani Israel ne kaha tha hamaare liye be ek maabood muqarrar karde'n jis tarah unke maabood hain. Albatta zaroor tum pehle logo'n ke tareeqo'n par chaloge*”. (Musnad Humaidi: V2 P375 H848; Tirmizi: H2180; Musnad Ahmad: V5 P21; Musannaf Abdur Razzaq: V11 P369; Ibne Hibban: V9 P248 H6667; Musnad Tayaalisi: 1346/191; Musnad Abi Yaala: V3 P30 H1441; Sharah Usool Etikaad Ahl as-Sunnah wal Jamaa-ah: V1 P124 H205; Kitab as-Sunnah li-Ibne Abi Aasim: V1 P37 H76)

Abdur Razzaq, Musnad Ahmad, Ibne Hibban aur Ibne Abi Aasim waghaea mein tasreeh hai ke wo wo beri ka darakht tha.

Is sahih hadees se maaloom hua ke tabarruk ke liye darakhto'n par aslaha waghaera latkana un darakhto'n ko Ilaah banana hai aur musalman ka aqida ye hai ke ‘لا اله الا الله’ (Laa Ilaaha Ilallah) *Allah Ta'ala ke siwa koi maabood-e-barhaq nahi'*. Phir is hadees ka aakhri jumla is baat par saraahat ke saath dalaalat karta hai ke Nabi ﷺ ka kalma padhne waale aise bhi honge jo pehli qaumo'n ki tarah shirk karenge aur yahood-o-nasaara aur mushrikeen-e-arab ke tariqe par challenge.

¹ T: (مَلْجَا و مَؤِي) Panaah milne ki jagah, thikaana [RKT]

² T: (مُعْلَق) Beech mein pada hua, jis ka koi faisla na ho saka ho [RKT]

Saahaba ikraam ﷺ shirk se intihaai nafrat karte the, hatta ke agar kahee'n shirk ka shuba tak paida ho raha hota to use dafan kar dete. Syedna Umar ﷺ ko jab maaloom hua ke *Baeyat-e-Rizwan waale* darakht ki log pooja-paat karne lage hain aur use mutabarrak samajh kar uski ibaadat karne lage hain to unho'n ne use ukhadwa diya tha.

Naafe ﷺ farmate hain ke Umar ﷺ عَنْ نَافِعٍ أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ بَلَغَهُ أَنَّ قَوْمًا يَأْتُونَ الشَّجَرَةَ فَيُصَلُّونَ عِنْدَهَا فَتَوَعَّدُهُمْ ثُمَّ أَمَرَ بِقَطْعِهَا فَقُطِعَتْ.
ko ye baat pohonchi ke kuch log (Baeyat-e-Rizwaan waale) darakht ke paas aakar namaaze'n adaa karte hain to unho'n ne unko daraaya dhamkaya phir use kaatne ka hukm diya, pas use kaat diya gaya.

(Fath al-Baari: V7 P448; Tabaqaat Ibne Saad: V2 P100; Al Bida' wan Nahaa a'nha li-Muhammad bin Waddah: 42-43; Ibne Abi Shaiba: V2 P375 [Hyderabad Edition] Haafiz Ibne ne iski sanad kos ahik qaraar diya hai) ﷺ Hajar

Maaloom hua ke Aap ﷺ ki peshan-goi sacchi saabith hui, Aap ﷺ ka kalma padhne walo'n ne us darakht ko mutabarrak jaan liya. Jahaa'n Aap ﷺ ne 1400 Saahaba ikraam ﷺ se baeyat li thi. Wahaa'n aakar logo'n ne namaaze'n adaa karna shuru karde'n. Khalifatul Muslimeen Umar bin Khattab ﷺ ne ulogo'n ko daanta bhi aur use katwa bhi diya.

Maujooda hukmrano'n ko Umar ﷺ ki is fe'l (فعل) se ibrat pakadna chaahiye aur darbaaro'n aur aastaano'n ki taameeraat mein hissa lene ki bajaae unhe'n giraana chaahiye taake shirk ke addo'n ka khaatima ho aur aqida-e-tauheed ki pukhtagi ho kyouнке musulman hukmraan ka fariza hai ke wo deen Islam ka sahih nizaam qaayam kare aur ye tab hi ho sakta hai jab shirk ke addo'n ka khaatima kiya jaae aur aqida-e-tauheed par sahih amal kiya jaae, lekin bad-qismati ye hai ke hamaare hukmraan bajaae iske ke wo sahih islaami aqaaid-o-aamaal ki tarweej¹ kare'n aur unki isaaha-at ke liye apni tamaam tar tawanaiya'n aur quwaate'n sarf karde'n.

Mazaaraat-o-maqaabir ki taameer-o-taraqqi ke liye din raat koshaa'n²

¹ T: (تَرْوِيج) Riwaaj, shohrat, chalan, ishaa-at [RKT]

² T: Koshish karne waala [FL]

hain. Usi silsile ki kadi pichle dino'n Ali Hajweri ke mazaar par ek darwaze ka iftitaah hai jis ka iftitaah wazeer-e-aazam aur wazeer-e-aala ne apne hawariyyo'n samet karke qabr-parasti ko taqwiyaat¹ di hai. Yad rahe jab tak yaha'n qabr-parasti aur Rabbe zul Jalaal wal Ikraam ki gustakhi aur shirk hota rahega us gunah mein hukmran tabqa baraabar ka shareek hoga.

Allama Ahmad ar-Roomi al-Hanafi رحمہ اللہ apni kitaab "Majaalis al-Abraar" mein farmate hain: *'Qabro'n ke liye shama, tel waghaera nazr maanna jaaiz nahi, is liye ke ye maasiyyat-o-naafarmaani ki nazr hai jo poori karna jaaiz nahi. Balke us par qasam ke kaffare jaisa kaffara laazim aaega aur un qabro'n par us jaisi ashiya ka waqf karna bhi jaaiz nahi. Aisa waqf yaqinan na-durust hai. Iska isbaat aur nufuz² halaal nahi. Imam Abu Bakr Tarttooshee رحمہ اللہ ne farmaya: 'Dekho (Allah tumhare upar raham kare) jahaa'n kahee'n bhi tum aisa darakht paao jo logo'n (ki haajaat) ka maqsood ho aur wo uski taazeem karte ho'n aur usse tandrusti-o-shifa ki ummeed rakhte ho'n. Un mein keel thokte aur kapde latkate ho'n to wo zaatu-anwaat hai use kaat do'*. (Majaalis al-Abraar: P20 [Riyadh Edition])

Lihaaza aise muqaamaat jahaa'n par darakhto'n ki pooja-paat hoti hai unhe'n khatm kar dena chaahiye taake shirk ka khaatima ho aur aise qubbe aur pukhta mazaraat ko giraana waajib hai. Iski bahes aakhir mein mulaahaza ho.

② Abu Huraira رضی اللہ عنہ se riwaayat hai ke Rasool Allah ﷺ ne farmaya:

Us waqt tak qiyaamat qaayam nahi hogi, yahaa'n tak ke Daus qabile ki aurato'n ke sure'n³ *dhil-khalasa* par harkat kare'n ge, *dhil-khalasa* Daus qabile ka buth tha jiski wo jaahiliyyat mein ibaadat karte the.

لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرَّ الْيَاثُ نِسَاءً
دَوْسٍ عَلَى ذِي الْخَلَصَةِ وَذُو الْخَلَصَةِ:
طَاغِيَةُ دَوْسٍ كَانُوا يَعْبُدُونَهَا فِي الْجَاهِلِيَّةِ.

(Bukhari: Hazrat7116; Kitab as-Sunnah li-Ibne Abi Aasim: V1 P38 H77-178; Musnad Ahmad: V2 P271; Muslim: H2906)

¹ T: (تَقَوَّيْتُ) Taskeen, itminaan, tasalli, tasahffi [RKT]

² T: (نُفُوزٌ) Ahkaam jaari hona, asaraat padna, asar qaayam hona [RKT]

³ T: (سُرَيْن) Suren ki jamaa, chootad [RKT]

Sure'n hilne ka matlab ye hai ke us buth ka tawaaf aur uski bandagi karengi, maaloom hua ke buth-parasti ummat-e-muslima mein qiyaamat se pehle daakhil ho jaaegi aur buth-parasti ko to adna sa musalmaan bhi shirk samajhta hai, lihaaza ummat-e-muslima mein se kuch log aise honge aur hain jo us shirk mein muftala hone ki wajah se mushrik hain aur ye bhi maaloom hua ke us beemari mein aurate'n ziyada hisa leti hain aur qabro'n par sajda-rez hone ke saath nazre'n, niyaaaze'n aur chadhaawe chadhati hain aur ham dekhte hain ke daur-e-haazir mein kitne hi aise aastaane aur asthaan hain ke log unke gird chakkar kaat-te aur tawwaf karte hain aur use ibaadat samajhte hain.

Jaisa ke awaam-un-naas mein se ek shaayar kehta hai:

Rabb ki dosti ki zaroorat nahi

دوستی رب دی لوڑ ناپیں

Qile waale ki taraf jhukao chodna nahi
chaahiye

قلعے والے دا پڑا چھوڑناہیں
قلعے والے دے گرد طواف کر لے

Qile waale ki baargaah ke gird tawaaf kar

کے جاوے دی کوئی لوڑ ناپیں

Makkah jaane ki koi zaroorat nahi

ایہ قصور نگاہ دانادانوں

Ye sab kuch nazar ki gahalati hai, bewaqoof'o'n
se

رب ہو رہا نہیں پیر ہو رہا نہیں
فضل رب دا بے مطلوب ہووے

Allah aur koi nahi, koi aur peer nahi

قلعے والے دلوں کھ موڑناہیں

Agar Allah ka fazl chaahiye

To qile waale se mu'n nahi modna chaahiye.

(Si Harfi Rumooz-e-Maarifat: P3)

Isi tarah safha 16 mein likha hai:

Aap khuda ka noor hain aye qile waale

توہیں نور خدا قلعے والیا

Aap Mustafa ﷺ ke naaib hain, aye qile waale

نائب مصطفیٰ قلعے والیا

Hame Kaaba jaane ki zaroorat nahi hai

سناوں کہجے دے جانے دی لوڑ نہیں

Kaaba aap ki baargaah hai, aye qile waale¹

کعبہ روضہ تیر قلعے والیا

Yaane ye naadaan shaayarapne Peer Ghulaam Murtuza (Qila-shareef)
Shekhupura waale ki madh² mein kehta hai ke ye Khuda ka noor hai

¹ T: Ye tarjuma mera izaafa hai [RSB]

² T: (مَدَح) Taareef, tauseef, sataaish, sanaa, wo nazm jis mein kisi ki taareef ki gai ho [RKT]

aur Nabi ﷺ ka naaib hai, balke Rabb aur peer ek hi hain, is liye hame'n Kaaba jaakar tawaaf-o-ziyaarat ki zarurat nahi kyunke peer ka aastaana-o-raudha ba-zaat-e-khud Kaaba hai.

Al-ayaaz billah! Is liye ham yahaan hi tawaaf karenge.

Isi tarah Khwaja Ghulam Fareed Chishti Chaachadaa'n 'چاچڈاں' Shareef waale ke *Deewan* Page: 207 mein likha hai:

Chaa Chad Waang Madeena Jaatum Te Koth
Mathan Baetullah

چاچاڈوانگ مدینہ جاتم تے کوٹ مٹھن

بیت اللہ

Rang Bana be Rangi Aaya Ketum Roop Tajalli

رنگ بنائے رنگی آیا کیتم روپ تجلی

Zaahir De Wich Murshad Haadi Baatin De
Wich Allah

ظاہر دے وچ مرشد ہادی باطن دے وچ اللہ

Naazuk Mukhda Peer Fareeda Saano'n Dasda
hai Wajhullah (Hajj Faqeer Bar Aastaana-e-Peer: P40)

نازک مکھڑا فرید اسانوں دسد ہے وجہ اللہ

Mundarja-baala hawaala-jaat se maaloom hua ke asr-e-haazir ke kalma-go bhi bilkul isi tarah qabro'n ke gird tawaaf-o-chakkar kaat-te hain, jis tarah zamaana-e-jaahiliyyat ke log butho'n ki ibaadat karte the balke Aap ﷺ ki peshan-go'i ke mutaabiq logo'n ne buth-parasti shuru kardi hai aur aurate'n us faasid aqide par bilkhusoos amal-paera hain.

③ Ayesha رَضِیَ اللہُ عَنْہَا ne kaha maine Rasool Allah ﷺ ko kehte suna hai ke

Itni der tak raat aur din khatam nahi
honge yahan tak ke laa't aur uzza ki
parastish ki jaaegi.

لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى تُعْبَدَ اللَّاتُ

وَالْعُزَّى. (Muslim: H2097)

Is sahih hadees se bhi maaloom hua ke qiyaamat se qabl phir laa't-o-uzza ki ibaadat hone lagegi, log islam ki taalimaat ko pas-e-pusht daal kar laa't-o-uzza ki ibaadat karte lag jaaenge aur laa't-o-uzza ki ibaadat sareeh shirk hai.

④ Abu Zar رَضِیَ اللہُ عَنْہُ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Mere paas Jibraeel عَلَيْهِ السَّلَام tashreef laae,
unho'n ne mujhe is baat ki basharat
di ke Aapki ummat se jo aadmi is

آتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَبَشَّرَنِي أَنَّهُ مَنْ
مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ

haal mein mara ke wo Allah ke saath kisi cheez ko shareek nahi karta tha wo jannat mein daakhil hua. Main ne kaha agar usne zina aur chori bhi ki ho tab bhi jannat mein daakhil hoga? Aap ﷺ ne farmaya: Agar usne zina aur chori bhi ki ho.

الْجَنَّةَ قُلْتُ وَ إِنَّ زَنَى وَإِنْ سَرَقَ؟ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ.
(Muslim: H153)

Yaane wo apne gunaah ki saza bhugat kar jannat mein daakhil ho jaaega lekin is ummat se shirk karne waala hamesha ke liye jahannam mein jalta rahe ga, is baat ki wazaahat Muslim Shareef ke baab

Shafaa-at saabit karna aur muwahhideen ko jahannum se nikaalna.

اثبات الشفاعة و اخراج الموحدين من النار.

se bhi hojaati hai.

⑤ Abu Hurairaa رضي الله عنه se marwi hai ke Rasool Allah ﷺ ne farmaaya:

Har nabi ki ek dua qubool ki jaati hai, har nabi ne apni dua mein jaldi ki aur maine apni dua apni apni ummat ki shafaa-at ke liye qiyaamat waale din ke liye chupa rakhi hai aur meri dua in sha Allah meri ummat mein se har us aadmi ko pohonchegi jo is haalat mein faut hua ke wo Allah ke saath kisi ko shareek nahi thehrata tha.

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلْ كُلُّ نَضِيٍّ دَعْوَتَهُ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يَشْرِكُ بِاللَّهِ شَيْئًا.

(Muslim: H338; Kitab ad-Daawaat: V5 P6 H1237; Musnad Abi Awaana: 90)

⑥ Muawiya bin Haeeda رضي الله عنه ne kaha, Rasool Allah ﷺ ne farmaya:

Allah Ta'ala kisi aise mushrik ka koi amal qubool nahi karta jis ne Islaam laane ke baad shirk kiya hatta ke mushrikeen ko chod kar muslaamano'n mein aajaae.

لَا يَقْبَلُ اللَّهُ مِنْ مُشْرِكٍ، أَشْرَكَ بَعْدَ مَا أَسْلَمَ عَمَلًا حَتَّى يُفَارِقَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ.

(Ibne Majah: H2536; Musnad Ahmad:

⑦ Abdullah bin Maso'od رضي الله عنه farmaate hain jab ye aayat naazil hui:

Wo Log Jo Imaan Laae Aur Unho'n
Ne Apne Imaan Ko Zulm Ka Labaada
Nahi Pehnaaya, Unhee'n Logo'n Ke
Liye Aman Hai Aur Yehi Hidaayat-
Yaafat Hain.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ
أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾
(Surah-al-Anaam: 82)

To Saahaba ikraam رضي الله عنهم ne kaha ham mein se kis ne zulm nahi kiya? To
Allah Ta'ala ne us zulm ki tauzeeh karte hue ye aayat naazil kardi:
Beshak Shirk Zulm-e-Azeem hai.

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ
(Surah Luqman: 13)

Maaloom hua ke imaan lane ke baad bhi aadmi shirk kar sakta hai aur
shirk karne ki wajah se use mushrik kaha jaata hai.

Ishkaal Number 1:

Baaz afraad ne naasamjhi ki bina par likh diya ke: *“Huzoor ﷺ ka irshad
hai ke meri ummat ke rag-o-reshe mein Tauheed is darja saraayat kar
chukhi hai ke mujhe in ke dobara Shirk ki taraf laut jaane ka mutlaq
andesha nahi”*.

Firqa-parasti Page 72 neez kuch aur aise hi log Bukhari mein marwi
Hazrat Uqba bin Aamir رضي الله عنه ki byaan-karda hadees ka ye hissa ke Nabi ﷺ
ne farmaya:

Allah ki qasam! Main tumhare
mutaalliq is baat se nahi darta ke
tum mere baad shirk karoge lekin
mujhe dar hai ke tum ek-doosre ke
muqaable par duniya mein raghbat
karoge.

وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي
وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا.
(Kitab al-Janaaiz: H1344)

Pesh karke kehte hain ke ummat-e-muslima kabhi shirk nahi kar sakti.
Isi tarah Shaddad bin Aus رضي الله عنه se riwaayat hai ke Rasool Allah ﷺ ne
farmaaya:

Mujhe apni ummat par sabse ziyaada ishraak-billah¹ ka khauf hai bahar-kaif² main ye to nahi kehta ke wo sooraj, chaand, aur butho'n ki ibaadat karenge balke wo ghairullah ki khaatir aamaal karenge aur mahez khwahishaat ke paeru honge, yaane khaalis Allah ke liye amal nahi karenge balke dikhawa karenge.

إِنَّ أَخَوْفَ مَا اتَّخَوَّفُ عَلَى أُمَّتِي الْإِشْرَاقُ
بِاللَّهِ أَمَّا إِنِّي لَسْتُ أَقُولُ يَعْبُدُونَ شَمْسًا وَلَا
قَمَرًا وَلَا وَثْنًا وَلَكِنْ أَعْمَالًا لِغَيْرِ اللَّهِ وَشَهْوَةً
حَقِيقَةً.

(Ibne Majah: H4205; Musnad Ahmad:
V4 P124)

Izaala:

Awwala'n: In har-do³ ahadees ka matlab ye hai ke ummat-e-muslima majmooi taur par mushrik nahi hogi balke baaz afraad ummat-e-muslima se aise honge jo shirk ke murtakib honge aur baaz qabaail buth-poojna shuroo kardenge jaisa ke oopar *Abu Dawood, Musnad Ahmad aur Ibne Majah* ke hawaale se Hadees-e-Shaubaan عليه السلام se mustafaad⁴ hota hai.

① Shaareh Bukhaari, Haafiz Ibn Hajar Asqalaani رحمتهما الله raqam-taraaz hain:

“Nabi عليه السلام ke is farmaan(mujhe tumhare mutaalliq shirk ka dar nahi) ka matlab ye hai ke tum majmooi taur par shirk nahi karoge is liye ke ummat-e-muslima mein se baaz afraad ki jaanib se shirk ka wuqoo⁵ hua hai, Allah Ta'ala hame'n apni panaah mein rakhe”. (Fath al-Baari: V3 P211)

② Allama Badaruddin Aeni Hanafi رحمتهما الله raqam-taraaz hain:

Iska matlab ye hai ke majmooi taur par musalman (shirk nahi karenge) kyonke ye kuch logo'n se waaqe ho chuka hai aur ham (shirk se)

مَعْنَاهُ عَلَى مَجْمُوعِكُمْ لِأَنَّ ذَلِكَ قَدْ وَقَعَ
مِنَ الْبَعْضِ وَالْعِيَاذُ بِاللَّهِ تَعَالَى .
(Umda tul Qaari: V8 P157)

¹ T: (الإشْرَاقُ بِاللَّهِ) Allah ke saath kisi ko shareek karna, shirk karna [RKT]

² T: (بَهْرَ كَيْفٍ) Behre-haal, bil-aakhir [RKT]

³ T: (بِهِرْ دُو) Dono, dono ke dono [RKT]

⁴ T: (مُسْتَفَاد) Jo haasil ho ya nikle [RKT]

⁵ T: (وُقُوع) Barpa hona, sudoor, zuhoor, kisi baat ke hone ya pesh aane ka amal [RKT]

Allah ki panaah chaahte hain.¹

③ Allama Abul Abbas Ahmed bin Muhammad al-Qastalaani رَحْمَةُ اللهِ عَلَيْهِ farmaate hain: *“In har do (2) ibaarato’n ka mafhoom bhi wohi hai jo Haafiz ibne Hajar رَحْمَةُ اللهِ عَلَيْهِ ki ibaarat ka hai”*. (Irshaad as-Saari li-Sharah Sahih Bukhari: V2 P440)

Aimma Muhaddiseen رَحْمَةُ اللهِ عَلَيْهِ ki tashreeh se maaloom hua ke ummat-e-muslima majmooi taur par mushrik nahi hogi albatta baaz afraad-o-qabaail shirk karenge jaisa ke aaj kal bahut se log ahle quboor se istighaasa², faryaad-rasi, nazr-o-niyaaz waghaera ke shirk mein muftala hain.

Saniyan: In Ahadees ka mafhoom ye bhi ho sakta hai ke Aap ﷺ ke baad Saahaba Ikraam رَضِيَ اللهُ عَنْهُمْ shirk nahi karenge kyonke is baat ke awwaleen mukhaatib wohi the. Ibne Hajar Asqalaani رَحْمَةُ اللهِ عَلَيْهِ is hadees ki sharah mein farmaate hain: *“Yaqeenan Aap ﷺ ke baad Saahaba رَضِيَ اللهُ عَنْهُمْ shirk nahi karenge, pas us tarah hi hua yaane kisi Saahabi رَضِيَ اللهُ عَنْهُ ne shirk nahi kiya”*. (Fath al-Baari: V6 P614)

Ishkaal Number 2:

Nabi-e-Mukarram ﷺ ne Makke ke andar shirk ki mazammat bahut ziyaada ki hai, lekin Madina Tayyaba aakar Aap ﷺ ki policy tabdeel ho gai, phir Aap ﷺ ke rukh jungo’n ki taraf ho gaya aur mushrikeen aur shirk ki mazammat ziyaada nahi ki, is liye daur-e-haazir ke kalma-go ke baare mein hame’n ziyaada sakhti se kaam nahi lena chahiye.

Izaala:

Rasool Allah ﷺ ne apni poori zindagi mein aqida-e-tauheed ke baare mein kabhi naram pehlu ikhtiyaar nahi kiya balke Aap ﷺ poori quwwat aur zor se Allah Wahdahu Laa Shareek ki Tauheed ka isbaat aur shirk ki nafi karte rahe. Madani daur mein Aap ﷺ ka mushrikeen ke khilaaf talwaar uthaana is baat ki zinda daleel hai ke Makke ki nisbat yahaa’n Aap ﷺ ne shirk ki amalan ziyaada mazammat ki hai.

¹ T: Ye tarjuma mera izaafa hai [RSB]

² T: (اِسْتِغَاثَة) Fariyaad [FL]

Aur peeche Abu Waqid Laithi رضي الله عنه ki hadees mufassal guzar chuki hai ke Aap ﷺ ne Ghazwa Hunain ko jaate hue jab Saahaba رضي الله عنهم ki baat suni ke unho'n ne kaha hamaare liye bhi unki tarah *zaatu-anwaat* ki tarah koi *zaatu-anwaat* banade'n to Aap ﷺ ne unki is baat ka bahut bura maana aur farmaya: *"Allahu Akbar! Tum to bani Israel ki tarah bate'n kar rahe ho jinho'n ne kaha tha ke hamare liye bhi unke maaboodo'n ki tarah maabood banaado"*. Goya, ghazwa hunain ko jaate hue bhi Aap ﷺ ne aqida tauheed mein narmi nahi ki kyonke Islami jahaad ki buniyaad hi sahih aqida tauheed par hai. Aap ﷺ ne fauran Saahaba رضي الله عنهم ko aqida-e-tauheed samjhaya aur unki ghalati ka izaala farmaya. Isi tarah Aap ﷺ ka irshaad-e-graami ke:

Mujhe hukm diya gaya hai ke logo'n se ladaai karu'n yaha'n tak ke wo is baat ki sahaadat de'n ke Allah ke siwa koi ibaadat ke laayaq nahi aur Muhammad ﷺ Allah ke rasool hain aur namaaz qaayam kare'n aur zakaat adaa kare'n. Jab unho'n ne ye umoor sar-anjaam de diye to unho'n ne mujhse apna khoon aur amwaal mehfooz kar liye islam ke haq ke alaawa aur unka hisaab Allah Ta'ala par hai.

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ.

(Bukhari: H25; Muslim: 22, 36; Bahawaala Mishkat: 12)

Zaahir hai ke Aap ﷺ ko qitaal ka hukm madinea mein hi mila hai, us hukm mein Aap ﷺ ne sar-e-dast¹ aqida-e-tauheed zikr farmaya hai ke jo Allah Ta'ala ki uloohiyat ki shaadat de deta hai aur uske saath Muhammad ur Rasool Allah ﷺ ki risaalat ki gawaahi aur aqaamat-e-salah aur adaae zakaat kar leta hai to uske saath qitaal nahi. Maaloom hua ke Aap ﷺ ne Aqida tauheed ke baare mein madani daur mein bhi policy naram nahi ki balke awwal numbar par aqida-e-tauheed hi ko rakha hai.

Isi tarah madani soorato'n ke andar bhi bahut se muqaamaat par Allah

¹ T: (سَرِ دَسْت) Fil-haal, fil-waqt, ab, is waqt, abhi [RKT]

Ta'ala ne shirk aur mushrikeen ki mazammat usi tarah ki hai jis tarah makki surato'n mein shirk aur ahle shirk ki tardeed ki hai. Isi tarah Aap ﷺ ne dhil-khalasa, laa, manaat, uzza aur taif waghaera ke butho'n ko madina mein hi aakar fauji-daste bhejkar munhadim karwaya.

Ye baat kehna ke Aap ﷺ ne madina mein aakar shirk ke baare mein naram rawayya ikhtiyaar kar liya tha Aap ﷺ par bahut bada bohtaan hai.

Ishkaal Number 3:

Jis ne ek baar zaban se kalma padh liya to use bil-aakhir jannat mein bhej hi diya jaaega, lihaaza kalma-go hamesha-hamesha ke liye jahannam mein nahi rahega.

Izaala:

Ye baat mutlaq nahi hai ke kalma-go ek din zaroor jannat mein pohonch jaaega, balke ye ahadees un logo'n ke baare mein hain jinhe'n ne zaban se kalma padh kar uske taqaaze poore kiye aur kalma ka sahih haq adaa kiya, yaane Allah Ta'ala ki tauheed par pukhta yaqeen aur shirk ki mukammil nafi ki lekin jis ne kalma padh kar bhi shirk kiya to us par jannat haraam hai, jaisa ke peeche is baat ka mufassil zikr kiya ja chuka hai.

Is mafhoom ki ahadees darj-e-zel hain:

① Muaaz bin Jabal رضي الله عنه se riwaayat hai ke Rasool Allah ﷺ ne farmaaya:

Jis ne *Laa Ilaaha Illallah* ki gawaahi khuloos dil se di wo jannat mein daakhil hogaya.

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا مِنْ قَلْبِهِ
دَخَلَ الْجَنَّةَ.

(Muslim: H36, 43; Ibne Hibban: V1 P368 H201; Musnad Ahmad: V1 P65)

Muaaz bin Jabal رضي الله عنه ki doosri riwaayat:

Jo shakhs is haal mein mara ke wo sacche dil se gawaahi deta hoke Allah ke siwa koi ibaadat ke laayaq nahi aur Muhammad ﷺ Allah ke

مَنْ مَاتَ وَهُوَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَادِقًا مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.

rasool hain wo jannat mein daakhil ho gaya.

(Ibne Hibban: V1 P366)

Muaaz ibn Jabal رضي الله عنه ki teesri riwaayat:

Jo aadmi is haal mein mara ke-o-Allah ke saath kisi ko shareek nahi karta thaw-o-jannat mein daakhil hogaya.

(Sahih Ibne Hibban: V1 P370 H204; Musnad Ahmad: V1 P63; Mustadrak Haakim: V1 P72; Hilyatul Auliya: V2 P696; Imam Haakim aur Imam Zahbi رحمهما الله ne iski sanad ko sahih kaha hai)

Muaaz ibn Jabal رضي الله عنه ki is hadees se ye baat roz-e-raushan ki tarah ayaa'n aur waazeh hogai ke jisne 'لا اله الا الله' (Laa Ilaaha Illallah) khuloos-e-dil se padha aur uske taqaaze ke mutaabiq amal kiya yaane Allah ke saath shirk na kiya phir use maut aagai to wo aadmi jannat mein daakhil hoga naake 'لا اله الا الله' (Laa Ilaaha Illallah) padh kar shirk karne waala.

Kyounke Allah Ta'ala ka haq tab hi adaa hota hai jab banda Allah ke saath kisi ko shareek na banaae. Sirf us akele ki ibaadat kare, jaisa ke Muaaz bin Jabal رضي الله عنه se marwi ek doosri hadees mein ye baat khol kar bayaan kardi gai hai.

Muaaz ibn Jabal رضي الله عنه farmate hain ke main Nabi-e-Kareem صلى الله عليه وسلم ke peeche sawaari par sawaar tha, to Aap صلى الله عليه وسلم ne farmaya:

Aye Muaaz! Kya tu jaanta hai ke Allah Ta'ala ka bando'n par kya haq hai? Maine kaha Allah aur uska Rasool صلى الله عليه وسلم behtar jaante hain. Aap صلى الله عليه وسلم ne farmaya bande uski ibaadat kare'n aur uske saath kisi ko shareek na banaae'n. Phir Aap صلى الله عليه وسلم ne farmaya kya tu jaanta hai ke bando'n ka Allah par kya haq hai, jab bande ye kaam kare'n? Main ne kaha Allah aur uska Rasool behtar jaante hain. Aap صلى الله عليه وسلم ne farmaya ke

يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟
قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: يَعْْبُدُوهُ وَلَا
يُشْرِكُوا بِهِ شَيْئًا أَتَدْرِي مَا حَقُّ الْعِبَادِ عَلَى
اللَّهِ إِذَا فَعَلُوا ذَلِكَ. قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ
أَعْلَمُ. قَالَ: يُدْخِلُهُمُ الْجَنَّةَ.

(Musnad Ahmad: V5 P234; Muslim: 301)

wo unhe'n jannat mein daakhil karde.

Jabal رضي الله عنه ki is hadees ne faisla kardiya ke 'لا اله الا الله' (Laa Ilaaha Illallah) padh kar Allah ki bandagi karne waale aur uske saath shirk na karne waale jannat mein daakhil honge aur jo log shirk karenge khwaah wo kalma shaadat bhi padhte ho'n unpar jannat haraam hai.

②

Usman رضي الله عنه ne kaha ke Rasool Allah صلى الله عليه وسلم ne farmaya jo aadmi is haal mein margaya ke wo 'لا اله الا الله' (Laa Ilaaha Illallah) ko jaanta tha wo jannat mein daakhil ho gaya.

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

(Muslim: 26, 43; Ibne Hibban: V1 P368 H201; Musnad Ahmad: V1 P65)

Is hadees se bhi maaloom hua ke sirf 'لا اله الا الله' (Laa Ilaaha Illallah) padh lena kaafi nahi, balke uske maane-o-mafhoom jaanna bhi zaroori hai aur maane-o-mafhoom mein Allah Ta'ala ki ibaadat ka iqraar aur ghairullah ki ibaadat ka inkaar shaamil hai, yaane tauheed par imaan aur shirk ki nafi zaroori hai. Sahih Muslim ki tabweeb¹ se bhi yehi baat maaloom hoti hai ke jo shakhs tauheed par faut hua wohi jannat mein daakhil hoga.

Imam Ibne Hibban رحمته الله ne Muaaz Ibne Jabal رضي الله عنه wali hadees par youn baab munaqqad kiya hai: 'Yaaane is baat ka bayaan ke jannat sirf us aadmi ke liye waajib hogi jisne Allah ki wahdaaniyat ki gawaahi dil ke yaqeen ke saath di aur ikhlaas ke bagair shaadat ka iqraar karne waale ke liye jannat waajib nahi.' (Ibne Hibban: V1 P366)

Maaloom hua ke 'لا اله الا الله' (Laa Ilaaha Illallah) padhne ke saat uske maane-o-mafhoom jaanta aur khuloos-e-dil ke saath uska iqraar karta hoga to phir jannat ka haqdaar banega.

③

¹ T: (تَبْوِيب) Abwaab ya alag-alag unwaan mein taqseem karna, indexing the book, dividing the book into chapters [RKT]

Umar bin Khattab رضي الله عنه ne kaha Rasool Allah ﷺ ne farmaya beshak main ek aisa kalma jaanta hu'n jo aadmi usko dil ki sachai ke saath kehta hai phir us par usko maut aajaati hai us par Allah ne aag haraam kardi hai aur wo kalma 'لا اله الا الله' (Laa Ilaaha Illallah) hai.

(Ibne hibban: V1 P3701 H204; Musnad Ahmad: V1 P63; Mustadrak Haakim: V1 P72; Hilyatul Auliya: V2 P696; Imam Haakim aur Imam Zahbi رحمهما الله ne iski sanad ko sahiah kaha hai)

Is sahih hadees se bhi maaloom hua ke 'لا اله الا الله' (Laa Ilaaha Illallah) ko dil ki sacchai ke saath kehne wala aadmi hi jannat ka haqdaar hai.

④

Obaada bin Saamit رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya jis shakhs ne is baat ki shaadat di ke Allah ke siwa koi ibaadat ke laayaq nahi, wo akela hai, uska koi shareek nahi aur Muhammad ﷺ uske bande aur rasool hain aur Isa عليه السلام bhi uske bande aur rasool hain aur uske kalma hain, jo usne Maryam عليها السلام ki taraf ilqa¹ kiya aur uski jaanib se rooh hain aur jannat haq hai aur aag haq hai, to Allah use jannat mein daakhil karega, uske aamaal jaise bhi hue.

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا عَبْدٌ حَقًّا مِنْ قَلْبِهِ فَيَمُوتُ عَلَى ذَلِكَ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ: لَا إِلَهَ إِلَّا اللَّهُ.

عَنْ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ.

(Bukhari: H2435; Ibne Hibban: V1 P373 H207; Muslim: H28)

Ibne Hibban waghaera mein hai ke wo jannat ke aatho'n (8) darwaazo'n mein se jis mein se chaahae daakhil hojaae.

Mazkoora baala ahadees-e-sahiha sariha se waazeh hogaya ke (Laa Ilaaha Illallah) 'لا اله الا الله' ki shaadat use jaante aur samajhte hue

¹ T: (القا) Allah Ta'ala ki taraf se khud-ba-khud insaan par kisi baat ka inkishaaf, ilhaam [RKT]

khuloos-e-dil ke saath dene waala aur Allah Ta'ala ke saath shirk na karne waala aadmi jannat mein daakhil hoga aur ye bhi yaad rahe ke Islaam ke jitne bhi ahkaam hain taqreeban un tamaam ke shuroot hain jin mein se ek shart bhi reh jaae to us amal ka etebaar nahi hota masalan namaaz ke liye wazu shart hai, agar wazu na kiya jaae to Namaaz nahi hoti. Isi tarah kalma-e-shaadat ki kuch shuroot hain agar-o-mafgood¹ ho'n to kalme ka koi etebaar nahi hota.

Ahle Ilm ne *Laa Ilaaha Illallah* saat (7) shuroot zikr ki hain:

① Insaan is ka maane-o-mafhoom jaane taake pata chale ke usse kin baato'n ki nafi aur kin baato'n ka isbaat hota hai, yaane use maaloom ho ke Allah ke siwa koi maabood-e-barhaq nahi, wo akela hai, ham uske siwa kisi ki ibaadat nahi karte aur na uske saath kisi ko shareek tehraate hain.

② Us kalme par aisa yaqeen ho ke kisi qism ka shak baaqi na rahe.

③ Aisa ikhlaas hoke jo shirk ke manaafi ho.

④ Allah Ta'ala ke saath sidq aur sacchai ho jo munaafiqat ke manaafi ho.

⑤ Khuloos-e-dil ke saath Allah (Nemate'n aur Fazl) ataa karne waale ki tauheed ke saath mohabbat ho jo Islaam ke kisi bhi rukn ke saath bughz ke manaafi ho.

⑥ Allah aur uske Rasool ﷺ ke ahkaam ko inkaar aur taraddud² ke baghaer qubool karna.

⑦ Us kalme ke aage sar-e-tasleem kham kar dena aur uske taqaazo'n ko razamandi ke saath qubool karna hai. (Usool ad-Deen al-Islami: 45 [Madina University Edition])

Har musalman par zaroori hai ke wo kalma-e-shaadat ko padh kar uske maane-o-mafhoom jaane, us kalme par yaqeen-e-kaamil rakhe, aisi khaalis niyyat ho jo shirk ke bilkul khilaaf ho Allah Ta'ala ke saath

¹ T: (مَفْقُود) Khoya hua, ghaayab, gum-shuda [RKT]

² T: (تَرَدُّد) Hichkichaahat, tazabzub, taammul, shak-o-shubha [RKT]

sacchai aur wafaadari kare, munaafiqat se kaam na le, Allah ki tauheed se aisi mohabbat ho ke Islaam ke kisi bhi rukn se bughz-o-inaad baaqi na rahe, Allah aur uske Rasool ﷺ ke ahkaam ko baghaer kisi heele aur hujjat ke tasleem kare, us kalme ke tamaam taqaazo'n ko poora kare.

Agar in shuroot mein se ek shart bhi mafqood ho to kalma motabar shumaar nahi hota.

Sheikh Abdur Rahman bin Hasan رحمه الله kalma-e-shaadat ki sharah mein farmaate hain: *“Ilm yaqeen aur sid par mabni shaadat hi qaabil-e-qubool hoti hai aur-o-shaadat jo jahaalat, laa-ilmi aur shak par mabni ho wo na to motabar hoti hai aur na faaedamand pas jis shaadat ki buniyaad jahaalat, laa-ilmi aur shak par hoto aisa shakhs apni shaadat mein jhoota samjha jaaega”*.

Kalma tayyaba ‘لا اله الا الله’ (Laa Ilaaha Illallah) nafi aur isbaat dono'n ko mutzamin¹ hai. Jumla ‘لا اله’ (Laa ilaaha) Allah Ta'ala ke siwa har cheez se Uloohiyat ki nafi karta hai aur ‘الا الله’ (Illallah) Allah Ta'ala ke liye Uloohiyat ko saabit karta hai.

Quraan-e-Kareem mein Allah Ta'ala farmata hai:

Allah Ta'ala Ne Khud Is Baat Ki Shaadat Di Hai Ke: Uke Siwa Koi Ilaah Nahi Hai Aur Farishte Aur Sab Ahle Ilm Bhi Raasti Aur Insaaf Ke Saath Is Baat Par Gawah Hain Ke Zabardast Hakeem Ke Siwa Fil Waaqe Koi Ilaah Aur Mushkil-kusha Nahi Hai.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا
الْعِلْمِ قَابِلًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ۝

(Surah Aale Imran: 18)

Kalma tayyaba ki haqiqat se bekhabri aur uske sahih maane se jahaalat ki wajah se aksar log gumrah hue kyonke unho'n ne uloohiyat se jis cheez ki nafi hoti thi use saabit karne ki napaak jasaarat ki. Neezm sifat-e-uloohiyat ko un afraad mein saabit karne ki koshish ki jin se us sifat ki nafi ki gai hai. Jaise *Ashaabul Quboor, Taaghoot, Shajar-o-Hajar*

¹ T: (مُتَضَمِّن) Shaamil, daakhil, mushtamil, containing [RKT]

aur Jinnaat waghaera.

Aur us shirk ko deen, aur tauheed ko bidat samajh liya gaya aur tarfa¹ ye ke jo shakhs tauheed ki daawat de uski mukhalifat hoti hai, Afsos! Ke un logo'n ne kalma tayyaba ke mafhoom ko itna bhi na samjha jitna ke kuffaar-e-makka ne samjha tha, unho'n ne is kalma ko samjha, phir inkaar kiya jaisa ke Allah Ta'ala farmata hai:

Ye Wo Log The, Jab Unse Laa Ilaaha Illallah Kaha Jaata To Ye Ghamand Mein Aajaate Aur Kehte The Ke Kya Ham Ek Shayar, Majnoon Ki Khaatir Apne Maaboodo'n Ko Chhod Dein.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ۖ وَيَقُولُونَ إِنَّا لَنَارِكُوا إِلَهَكُمْ لَشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾
(Surah-as-Saaffaat: 35-36)

Mushrikeen-e-Makka aur aaj ke mushrik mein ye qadr-e-mushtarak hai ke Allah Ta'ala ke siwa jin-jin faut-shuda saaleh aur ahle quboor aur taaghoot waghaera ki ibaadat karte hain, jab unhe'n usse roka jaata hai to daawat-e-tauheed dene waalo'n ki mukhalifat par utar aate hain. Mushrikeen-e-Makka ne kalma tayyaba ke maane ko samajh kar inkaar kiya aur aaj ka mushrik kalma tayyaba ke mafhoom ko bhi na samajha aur inkaar bhi kiya. Isi liye aap dekhenge ke ye log 'لا اله الا الله' (Laa Ilaaha Illallah) ka wazeefa bhi kar rahe hain aur ghairullah ko bhi pukaar rahe hain...

Al Wazeer Abul Muzaffar رحمه الله apni kitaab *Al Ifsaah mein* likhte hain: ' لا اله الا الله' (Laa Ilaaha Illallah) iqraar karne waale ko laazim hai ke wo uske mataalib ka acchi tarah samjahta ho jaisa ke Allah Ta'ala farmata hai:

Acchi Tarah Jaan Lo Ke Allah Ta'ala Ke Siwa Koi Ilaah Nahi.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ.
(Surah Muhammad: 19)

Lafz-e-Allah ka Ilaah ke baad bahaalat rafa' hona is baat ki daleel hai ke uloohiyat sirf Allah Ta'ala ke liye makhsos hai, Allah Kareem ke siwa koi bhi uska ahl nahi. Imam Baqaai رحمه الله farmate hain: "'لا اله الا الله' (Laa Ilaaha Illallah) is baat ki bahut badi nafi hai ke Allah Azeem ke siwa koi aur maabood ho, ye aisa kalma hai jis ko theek-theek jaan lene se

¹ T: (ظَرْفَهُ) Ek taraf ka, ek fareeq ka, ek giroh ya shakhs ke muwaafiq [RKT]

qiyaamat ki sakhtiyo'n se najaat mil sakti hai, is kalma ki maarifat usi waqt haasil hogi jab ke usse faaeda pohonche aur faaeda usi waqt pohonchega jab ke insaan iz-aan-o-amal¹ se uske taqaazo'n ko poora kare warna jahaalat ke siwa kuch haasil nahi". (Qurraat ul-Uyoon al-Muwahhideen: V1 P56-58)

Mazkoora-baala tauzeeh se maaloom hua ke khaali 'لا اله الا الله' (*Laa Ilaaha Illallah*) padh lene se jahaalat ke siwa kuch haasil nahi. Is kalme se tabhi faaeda hoga jab uske maane-o-mafhoom ko samjha jaae aur uske taqaazo'n ko poora kiya jaae. Agar aadmi kalma padh kar shirk kare to us kalma ka faaeda na hoga wo abadi² jahannami hoga.

Kitabut Tauheed ki *Sharah* Hidaaya-tul-Mustafeed mein hai: "*Kalma taiyyaba ka aisa iqraar ke jis se na to uske mafhoom-o-maane ka ilm ho na yaqeen ho, na uske taqaazo'n ke mutaabiq amal ho, na shirk se bezaari ho, na qaul-o-amal mein ikhlaas ho, na dil aur zaban mein ham-aahangi³ ho aur na dil aur aaza⁴ ke kirdaar mein yagaangat⁵ ho to aisi shaadat bil-ijma ghair-naafe⁶ aur ghair mufeed hai*".

Allama Qurtubi رحمه الله Sahih Muslim ke haashiya Al Mufhim mein baab baandhte hain ke:

Yaane sirf dono shaadato'n ko لا يَكْفِي مَجْرَدُ التَّلَفُّظِ بِالشَّهَادَتَيْنِ بَلْ لَا بُدَّ مِنْ اسْتِثْقَانِ الْقَلْبِ.
zaban se adaa karna kaafi nahi balke
dil se yaqeen karna zaroori hai.

(Hidaaya-tul-Mustafeed: V1 P191-192)

Ek aur muqaam par marqoom hai: "*Pas haqiqat ye hai ke jab tak 'لا اله الا الله' (Laa Ilaaha Illallah) ke madlool⁷ aur taqaazon ko khwaah wo nafi par daal⁸ ho'n ya isbaat par, na samjha jaae aur us par etiqaad*

¹ T: (إذعان) Yaqeen, wusooq, etebaar, etemaad [RKT]

² T: (آبدی) Na khatam hone waala, abad se mansoob, jiski mustaqbil mein had aur intihaa na ho [RKT]

³ T: (بهم آهنگی) Mutaabaqat, ek-dosre ke khayalaat se muttfaq hone aur saath dene ki kaefiyat [RKT]

⁴ T: (أعضاء) Jism-e-insaani-o-haiwaani ke hisse, organs, parts of body [RKT]

⁵ T: (بگنگت) Ittefaaq, qaraabat, mel-jol [RKT]

⁶ T: (غير نافع) Be-faaeda [RSB]

⁷ T: (مدلول) Maane, mafhoom, dalaalat ki hui baat ya cheez [RKT]

⁸ T: Dalaalat karne waala, daleel, hujjat [RKT]

na rakha jaae aur unko qubool karke amali-jaama na pehnaya jaae us waqt tak us kalma se koi faaeda haasil na hoga”. (Hidaaya-tul-Mustafeed: V1 P198)


Ek aur maqaam par marqoom hai: “*Ibaad al-quboor¹ ki jahaalat kis darja badh gai hai aur wo kis qadr shirk-e-azeem mein muftala hain ke jo kalma ‘لا إله إلا الله’ (Laa Ilaaha Illallah) ke bilkul manaafi hai. Mushrikeen-e-arab aur unki tarah ke doosre mushrik bhi ‘لا إله إلا الله’ (Laa Ilaaha Illallah) ka lafzan-o-maanan inkaar karte the lekin maujooda mushrik lafzan to uska iqraar karte hain lekin maanan uske munkir hain. Agar tum unki haalat par gaur karoge to dekhoge ke wo ghairullah ki mukhtalif qism ki ibaadate’n kar rahe hain. Masalan mohabbat, taazeem, khauf, ummeed, tawaakal, aur duaee’n waghaera ibadaat mein wo ghairullah ki taraf maael² hain, balke waaqia ye hai ke unka shirk kai etebaar se mushrikeen-e-arab ke shirk se kai guna ziyada hai”*. (Hidaaya-tul-Mustafeed: V1 P200)

Lihaaza kalma taiyyaba ka sirf zaban se iqraar hi kaafi nahi, balke us par mukammal yaqeen aur uske taqaazo’n ko poora karna bhi zaroori hai, wagarna be-sood³.

Ishkaal Number 4:

Maujooda daur ke aksar log laailm aur jaahil hain aur qabro’n par sajda-rezi aur nazr-o-niyaz jahaalat ki bina par karte hain lihaaza unhe’n mushrik nahi kehna chaahiye, wo jahaalat ki bina par maazoor hain.

Izaala:

Jahaalat ki bina par maazoori ke mutaalliq sheikh Abdul Aziz ibn baaz  aur unki ‘Lajnah’ ke deegar arakeen ka mufassal fatwa taba hua hai wo mulaahaza kare’n:

¹ T: (عِبَادُ الْقُبُورِ) Qabr-parast, qabr ki/qabr mein madfoon shakhs ko mushkil aur pareshani mein madad ke liye pukaarne waale [RSB]

² T: (مائل) Mutwajje, raaghib, aamaada [RKT]

³ T: (بے سود) Be-faaeda, be-kaar [RKT]

Qabr Parasto'n Ke Baare Mein Sharai Hukm

Sawaal: Hamaare yaha'n qabr-parasti aam hai, uske saath-saath baaz aise log bhi paae jaate hain jo qabr-parasto'n ka difa karte hain aur kehte hain ke ye musalman hain aur jahaalat ki wajah se maazoor hain, lihaaza unhe'n apni betiyo'n ka rishta dene aur unke peeche namaaz padhne mein koi harj nahi, balke usse badh kar ye hazraat unke kufr ke qaaileen ko bidati kehte hain aur kehte hain ke unse bidatiyo'n wala sulook kiya jaana chaahiye bilke wo daawa bhi karte hain ke aap bhi qabr-parasto'n ko Unki jahaalat ki wajah se maazoor samjahte hain kyonke janaab ne ghabaashi naami ek shakhs ke tehreer-karda ek phamphlet ki taaeed ki hai jis mein usne qabr-parasto'n ko maazoor kaha hai lihaaza janaab-e-wala se darkhwaast hai ke is mauzoo par tafseel se roshni daale'n taake maaloom ho jaae ke kin muaamalaat mein jahaalat aur laailmi ko uzr qaraar diya ja sakta hai aur kin umoor mein nahi? Mazeed-baraa'n¹ is mauzoo par kuch aham kitabo'n ki taraf rehnumaai farmaae'n jin ki taraf is masla mein rujoo kiya ja sake, janaab ki bahut nawaazish hogi?

Jawab: 'الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ وَآلِهِ وَصَحْبِهِ وَبَعْدُ!'
(Alhamdulillahi Wahdahu wa Salaatu wa Salaamu A'alaa Rasoolihi wa Aalihi wa Sahbihi wa Ba'ad!)

Kisi shakhs ke baare mein ye faisla karna ke deeni masaael mein be-ilm ki bina par use maazoor qaraar diya jaae ya nahi iska daar-o-madaar is baat par bhi hai ke usi ye masla kama-haqqahu pohonchaya ja chuka hai ya nahi? Aur is baat par bhi ke masla kis hadd tak waazeh hai aur kis hadd tak us mein ghumooz² aur ikhfa³ paya jaata hai aur is baat par bhi ke kisi shakhs mein us masla ko samjhne ki istedaad⁴ kis qadr hai? Is liye jo shakhs kisi takleef ya musibat ko daur karne ke liye qabro'n mein madfoon afraad se faryaad karta hai, use wazaahat se bataya jana chaahiye ke ye shirk hai aur us par is had tak itmaam-e-

¹ T: (مَزِيدٌ بَرَان) Iske siwa, maa-siwa, iske alaawa [RKT]

² T: (غُمُوز) Raaz, poshida-amr, pecheeda baat, poshida baat/kalaam [RKT]

³ T: (إِخْفَا) Makhfi, poshida, chupaana, makhfi rakhna [RKT]

⁴ T: Fitri-qaabiliyat, salaahiyat, aamaadgi [RKT]

hujjat¹ hona chaahiye ke tableegh ka farz adaa hojaae. Uske baad bhi agar-o-shakhs qabr-parasti par ishaar kare to wo mushrik hai, usse duniya mein ghair-muslimo'n waala sulook kiya jaae aur agar usi aqida par marjaae to aakhirat mein sakht azaab ka mustahiq hoga. Allah Ta'ala ne farmaya:

(Ham ne) Khushkhabri Dene Aur Tambeeh Karne Ke Liye Rasool (bheje) Taake Rasoolo'n (ke aane) Ke Baad Logo'n Ke Paas (haq ko qubool na karne ki) Koi Hujjat Baaqi Na Rahe Aur Allah Ta'ala Ghaalib Aur Hikmat Waala Hai.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٦٥﴾ (Surah-an-Nisa: 165)

Mazeed farmaya:

Aur Ham Azaab Nahi Karte Hatta Ke Rasool Bhej De'n.

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى تَبْعَثَ رَسُولًا .
(Surah-al-Isra: 15)

Aur farmaya:

(Aye Nabi! Aap ﷺ farmade'n) Meri Taraf Ye Quran Wahee Ke Zariye Bheja Gaya Hai Taake Uske Saath Mein Tum Ko Bhi (Allah ke azaab se) Daraaou'n Aur (unko bhi) Jin Tak Ye (paeghaam) Pohonche.

وَأَوْحِ إِلَىٰ هَٰذَا الْقُرْآنِ لِأُنذِرَكُمْ بِهِ وَمَنْ
يَلَغِ ۚ (Surah-al-Anaam: 19)

Hazrat Abu Hurairah رضي الله عنه se sahih sanad se ye hadees marwi hai ke Nabi-e-Akram ﷺ ne farmaya: *“Qasam hai us zaat ki jis ke haath mein Muhammad ﷺ ki jaan hai! Is ummat mein se jo yahoodi ya isaai mere baare mein sun le (yaane use maaloom ho jaae ke Allah Ta'ala ne Muhammad ﷺ ko Nabi aur Rasool bana kar bheja) phir wo us (deen) par imaan laae baghaer marjaae jo (deen) mujhe de kar bheja gaya hai, wo shakhs (zaroor) jahannami hoga”*. (Muslim: H153; Mustadrak Haakim: V2 P342; Musnad Ahmad: 317, 4/350, P369, 398)

¹ T: (إِثْمَامٌ حُجَّت) Faisla-kun baat, samjhaane ki aakhri koshish, concluding remark [RKT]

Is hadees ko Imam Muslim رحمہ اللہ ne riwaayat kiya hai, iske alaawa bhi bahut se aayaat aur ahadees hain jin se maaloom hota hai ke muwakhaza tab hi ho saka hai jab kisi ko wazaahat se khabar di ja chuki ho aur us par hujjat qaayam ho chuki ho. Jo shakhs kisi aise mulk mein rehta ho jahaa'n wo islaam ki daawat ki mutaalliq sunta hai, phir wo imaan nahi laata aur na ahle haq se mil kar haq maaloom karne ki koshish karta hai to wo aise hi hai jaise ke use daawat pohonch chuki ho aur phir bhi kufr par adaa raha ho. Hazrat Abu Huraira رضی اللہ عنہ ki bayaan-karda mazkoora-baala hadees is masla ki taa'eed mein pesh ki ja sakti hai uske alaawa uske liye Musa عليه السلام ki qaum ka wo qissa bhi daleel ban sakta hai jab saamri ne unhe'n gumrah kar diya tha aur wo bachda poojne lage the. Haalanke Musa عليه السلام Allah se ham-kalaam hone ke liye jaate waqt apne peeche Hazrat Haroon عليه السلام ko apna naayab bana kar chod gae the jab Haroon عليه السلام ne unhe'n bachde ki pooja se mana kiya to unho'n ne kaha:

Ham To Isi Par Jame Rahenge Hatta
Ke Musa Waapas Hamaare Paas
Aajaae'n.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَكْفَيْنَ حَتَّىٰ يَرْجِعَ
(Surah Taa Haa: 91) ④ إِلَيْنَا مُوسَىٰ

Unho'n ne shirk ki taraf bulaane waale ki baat maanli aur tauheed ki daawat dene waale ki baat maanne se inkaar kar diya. Allah Ta'ala ne unhe'n shirk aur dhoke ki baat maan lene mein maazoor qaraar diya kyonke tauheed ki daawat maujood thi aur Musa عليه السلام ki daawat par bhi koi taweel zamaana nahi guzra tha.

Quran-e-Majeed mein Allah ne shaitaan ke jahannamiyo'n se jahgde aur shaitaan ke unse izhaar-e-baraa-at ka waaqia bayaan kiya hai. Usse bhi mazkoora-baala mauqif ki taa'eed hoti hai, Allah Ta'ala farmaate hain:

Jab Muaamale Ka Faisla Ho Jaaega
To Shaitaan Kahega Beshak Allah Ne
Tum Se Saccha Waada Kiya Tha Aur
Maine Bhi Tum Se Waada Kiya Tha
Aur Phir Waada-khilaafi Ki, Mera
Tum Par Koi Zor Nahi Tha Magar

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تُلْزِمُونِي ۚ وَلَوْ مَوْأَا

Maine Tumhe'n (gumrahi ki taraf) Bulaaya, Tum Ne Meri Baat Maal Li To (ab) Mujhe Malaamat Na Karo, Apne Aapko Malaamat Karo, Main Tumhe'n Musibat Se Chuda Sakta Hu'n Na Tum Mujhe Chuda Sakte Ho. Isse Pehle (duniya me) Tum Jo Mujhe (Allah ka) Shareek Banaate Rahe Ho (Ke Allah Ke Ahkaam Ko Chhod Kar Meri Baate'n Maante Rahe Ho) Main Uska Inkaar Karta Hu'n, Beshak Zaalimo'n Hi Ke Liye Aziyyatnaak Saza Hai.

أَنفُسَكُمْ مَّا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾
(Surah Ibrahim: 22)

Unho'n ne shaitaan ke waade ko sach maan liya tha, shaitaan ne unke saamne jhoot ko sach ke rang mein pesh kiya aur shirk jaise ghinaune jurm ko khoobsurat bana kar pesh kiya aur wo uske peeche lag gae, lekin Allah Ta'ala ne unhe'n us muaamale mein maazoor qaraar nahi diya kyonke uske saath-saath Allah Ta'ala ki taraf se har us shakhs ke liye azeem sawaab ka saccha waada maujood tha jo us waade ki tasdeeq karke uski shariyat qubool karle aur uske mutaabiq seedhe raaste par gaamzan ho jaae.

Jin ilaaqo'n mein musalmaano'n ki kaseer taadaad maujood hai. Unke haalaat par gaur karne se maaloom hota hai ke yahaa'n ke rehne walo'n ko do (2) giroh apni-apni taraf kheenchne ki koshish karte hain. Ek giroh tarah-tarah ki shrkiya aur ghair-shirkiya bidaat ki taraf bula raha hai. Wo logo'n ko dhoka dene aur apni bidaat ko aam karne ke liye za'ee'f hadeeso'n aur ajeeb-o-ghareeb qisse-kahaaniyo'n ka sahaara leta hai aur unhe'n dilkash andaz se bayan karke logo'n ko apni taraf kheenchta hai. Doosra agar wo haq aur hidaayat ki taraf bulaata hai aur uske baare mein Kitaabullah aur Hadees-e-Rasool ﷺ se dala'el pesh karta hai aur fareeq-e-mukhalif ke daawo'n ki ghalati aur fareb ko waazeh karta hai.

Us fareeq ne haq ko waazeh karne aur khaas-o-aam tak pohonchane

mein jo koshishe'n hain wo qayaam-e-hujjat ke liye kaafi hain, agarche us fareeq ki afraadi taadad kam hi ho, kyonke haq bayaan karne mein daleel ka etebaar hota hai, kasrat-e-taadaad ka nahi. Jo shakhs samajh-bujh rakhta hai aur us qism ke alaaqe mein rihaaish-pazeer hai wo ahle haq ki baate'n sun kar haq ko pehchaan sakta hai ba-sharte-ke wo talaash-e-haq ki koshish kare, khwahishaat-e-nafsaani aur asbiyyat¹ se bach kar rahe, daulat mando'n ki daulat aur sardaaro'n ki sardaari dekh kar dhoka na khaae.

Uske gaur-o-fikr ka meyaar durust ho, aql-o-faham se dastbardaar na ho chuka ho, yaane un logo'n mein shaamil na ho jin ki kaefiyat in aayaat mubaaraka mein bayaan hui hai:

Allah Ne Kaafiro'n Ko Yaqinan Dhutkaar Diya Hai Aur Unke Liye Bhadkti Aag (jahannam) Tayyaar Ki Hai, Wo Hamesha Us Mein Rahenge, Unhe'n Koi Dost Mele Ga Na Madadgaar. Jis Din Aag Mein Unke Cehre Idhar-udhar (ulat palat) Kiye Jaaenge, (is din) Wo Kahenge: Kaash! Ham Ne Allah Ki Itaa-at Ki Hoti Aur Rasool ﷺ Ki Itaa-at Ki Hoti! Kahenge 'Aye Hamaare Maalik! Ham Ne Apne Sardaro'n Aur Buzurgo'n Ki Itaa-at Ki To Unho'n Ne Hame'n Raah-e-Raast Se Be-raah Kardiya' Aye Hamaare Rabb! Unhe'n Dugna Azaab De Aur Unhe'n Badi Laanat Kar.

إِنَّ اللَّهَ لَعَنَ الْكُفْرَيْنَ وَأَعَدَّ لَهُمْ سَعِيرًا ۖ
 خُلِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وِلْيَةً وَلَا
 نَصِيرًا ۝
 يَوْمَ ثُغْلِبَ وَجُوهُهُمْ فِي النَّارِ
 يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ
 ۝
 وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا
 فَأَضَلُّونَا السَّبِيلًا ۝
 رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ
 الْعَذَابِ وَالْعَنَهُمُ لَعْنًا كَبِيرًا ۝
 (Sura-al-Ahzaab: 64-68)

Albatta jo shakhs ghair-islami mulk mein rehta hai aur usne Islaam, Quran aur Nabi Akram ﷺ ki mutaalliq kuch nahi suna, to agar farz kare'n ke aisa koi shakhs maujood hai to uska hukm ahle fitrat ki tarah hai (jo aise zamaane mein the ke saabiqa Nabi ki taalimaat faraamosh

¹ T: Qaraabat ka lihaaz-o-khayaal, apne giroh ki paasdaari aur wafadaari [RKT]

ki ja chuki theen aur naya Nabi abhi maboous nahi hua tha) muslaman Ulama ka farz hai ke is Deen-e-Islam ke aqaaid aur aamaal ki taaleem de'n taake us par hujjat qaayam ho aur uska uzr khatm ho jaae, qiyaamat ke din aise shakhs se wohi muaamala kiya jaaega jo un afraad se liya jaaega jo duniya mein junoon ya kam-sini waghaera ki wajah se mukallaf hi nahi the.

Baaqi rahe wo sharai ahkaam jo aam logo'n ke liye waazeh nahi hote masalan un mein wajah dalaalat bahut khafi hai ya dalaael bazaarir aam mutaariz hain aur tarjeeb mein Ulama mukhtalif aara rakhte hain to is qism ke masaael mein ikhtilaaf karne waale par imaan ya kufr ka hukm nahi lagaya jaata balke ye kaha jaata hai ke usne sahih kaha aur usse ghalti hui.

Wo indallah maazoor hai aur use ijtihaad ka sawaab behrehaal milega aur jis ka ijtihaad sahih hua use dugna sawaab milega. Is qism ke masaael samjahne aur uska tarjuma karne ki salaahiyat mein tafaawut¹ paya jaata hai. Quran-o-Hadees ki nusoos se waaqif hone, sahih aur zaeef ahaadis mein imtiyaz aur naasikh-o-mansookh ki pehchaan waghaera mein bhi sab ulama baraabar nahi hote.

Isse natija ye nikalta hai ke jo ahle tauheed qabr-parasto'n ko kaafir samjhte hain. Unke liye ye durust nahi ke apne un ahle tauheed bhaaiyo'n ko kaafir kahe'n jo qabr-parasto'n ko kaafir qaraar dene mein taammul² karte hain.

Asal mein unke saamne ye fatwa lagaane mein ek shuba hai wo ye ke un qabr-parasto'n ko kaafir qaraar dene se pehle un par itmaam-e-hujjat karna zaroori hai, ba-khilaaf ghair muslimo'n ke masalan yahoodi, isaai aur communist ke, unke kufr mein koi shuba nahi aur jo unhe'n kaafir nahi samajhta uska kufr bhi waazeh hai.

Allah Ta'a se dua hai ke wo musalmano'n ke haalaat durust farmaae aur deen ki samajh ataa farmaae, hame'n aur unhe'n nafs aur gunaaho'n ki shaamat se mehfooz rakhe aur hame'n ye taufeeq de ke

¹ T: (تَفَاوُت) Farq, imtiyaz [RKT]

² T: (تَأْمُل) Ghaur-o-fikr, soch-bichaar, heela, bahaana [RKT]

ham baghaer ilm ke Allah, ya Rasool ﷺ ke mutaalliq kuch na kahe'n. Ye sab kuch Allah Ta'ala ke haath mein hai aur wohi us par qaadir hai.

'وَبِاللّٰهِ التَّوْفِیْقُ وَصَلَّى اللّٰهُ عَلٰی نَبِیِّنَا مُحَمَّدٍ وَّآلِہٖ وَصَحْبِہٖ وَسَلَّم' (Wa billahi at-Taufeequ wa Sallallahu alaa Nabiyyina Muhammadin wa Aalihi wa Sahbihi wa Sallam) (Fataawa al-Lajnah ad-Daaima: Rukh Abdullah bin Quood, Abdullah bin Ghudyaan, Naaib Sadar: Abdur Razaq Afifi. Sadr: Abdul Aziz bin Baaz (رحمۃ اللہ علیہ))

Ishkaal Number 5:

Lafz-e-mushrik ki istelaah Quran-e-Kareem mein un logo'n ke liye istemaal hui hai jo Allah Wahdahu laa Shareek ki Tauheed-e-Uloohiyat ka inkaar karte hain. Nabi ﷺ ki risaalat ke munkir hain, isi tarah Qiyaamat, Quraan-e-Majeed aur deegar tamaam ahkamaat-e-sharaiya ko tasleem nahi karte, albatta jo shakhs kalma-e-shaadat padh kar shirkia aqaaid mein muftala ho use faasiq kehna chaahiye naake mushrik.

Izaala:

Ye baat durust hai ke Quran-e-Hakeem mein lafz-e-mushrik kasrat ke saath aise logo'n ke liye istemaal hua hai jo Allah Ta'ala ki Tauheed-e-Uloohiyat ka inkaar karte hain, isi tarah Nubuwwat-o-Risaalat, Ma-aad¹ aur Deen ke ahkaam se inhiraaf karte hain, lekin Allah Ta'ala ne Quran-e-Hakeem mein ye baat bhi waazeh ki hai ke agar musalman mushrik ki itaa-at karega to wo bhi mushrik hoga. Irshad-e-Baari Ta'ala hai:

Aur Agar Tum Ne Unki (yaane mushrikeen ki) Itaa-at Ki To Yaqinan Tum Bhi Zaroor Mushrik Hoge.

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ.
(Surah-al-Anaam: 121)

Quran-e-Hakeem ki is aayat se ye baat waazeh hogai ke musalman agar mushrikeen ki itaa-at kare'n ge to mushrik kehlaae'n ge, tafseel pichle safhaat mein guzar chuki hai.

Yahaa'n ye baat bhi zehen-nasheen kar le'n ke lafz-e-'*Kaafir*' ki istilaah bhi Quran-e-Hakeem mein aise logo'n ke liye istemaal ki gai hai jo Allah aur uske Rasool aur tamaam deen-e-islam ke munkir hain.

¹ T: (مَعَاد) Marne ke baad ki zindagi, qiyaamat, aakhirat [RKT]

Lekin ahle islaam ne qadiyaniyo'n ko bil-ijma *Kaafir* qaraar diya. Haalanke *Qadiyani* tauheed-o-sunnat ke bhi iqraari hain aur *namaaz*, *roza* waghaera ke bhi aamil hain, balke wo kalma ' لا اله الا الله محمد رسول الله ' (Laa Ilaaha Illallah Muhammad ur Rasool Allah) bhi padhte hain, unke liye bhi kaafir ki istilaah ki bajaaye *faasiq-o-faajir* ki istilaah maan li jaati lekin aisa nahi hua kyoune tauheed-o-risaalat ke iqraar ke bawujood unho'n ne *Mirza Ghulam Ahmad Qadiyani* ko apna zilli-o-buruzi¹ nabi maana, isi tarah use *maseeh-e-mauood* aur mahdi ke laqab se muttasif kiya to ummat-e-muslima ne unhe'n kaafir qaraar diya hai balke lahori mirzaaiyo'n ko bhi jo mirza ghulam ahmad qaadiyani ko mujaddid maante hain, kaafir hi qaraar diya aur unki faasid taaweelo'n ko par-e-kaah ki bhi haisiyat nahi di.

Jab aisa shakhs jo tauheed-o-risaalat ke iqraar aur namaaz, roza ke amal ke bawujood kisi doosre ko martaba risaalat par faaiz kar deta hai to kaafir qaraar diya jaata hai. To jo shakhs ambiya, auliya, malaaiqa, jinno'n, sooraj aur chaand waghaera ko Rabbul Aalameen ke martaba par faaiz kar deta hai aur tamaam Ilaahi ikhtiyaraat ko Allah ki makhloq me amalan maan raha ho to usko mushrik kyon na kaha jaae. *Wallahu Aalam.* ❶²

(Farq sirf ye hai ke mirzaaiyo'n ne Mirza Ghulam Ahmad Qaadiyani ko nabi keh diya lekin aaj kal ke shirk karne waale log apne maabood ko maabood kehne ke liye tayyar nahi, agarche in ke saath jo kuch wok arte hain-o-ibaadat hi ke zel mein aata hai. Agar-o-in ko lafz Ilaah se taabeer kare'n to poori ummat-e-Muslima ke nazdeek-o-daairah Islaam se khaarj qaraar diya jaaega.)

Ishkaal Number 6:

¹ T: (نَبِيٌّ ظَلَمَ) Tahti, zimni ya tufaeli nabi, (نَبِيٌّ بُرُوزِي) Zaahir hone waala nabi [RKT]

² ❶ Farq sirf ye hai ke mirzaaiyo'n ne Mirza Ghulam Ahmad Qadiyani ko nabi keh diya lekin aaj kal ke shirk karne waale log apne maabood ko maabood kehne ke liye taiyyar nahi, agarche unke saath jo kuch wo karte hain wo ibaadat hi ke zel mein aata hai. Agar wo unko lafz Ilaah se taabeer kare'n to poori ummat-e-muslima ke nazdeek-o-daaira-e-islam se khaarj qaraar diya jaaega.

Jab Faasiq-o-faajir ke peeche namaaz padhna durust hai to kalma-go mushrik ke peeche namaaz padhna kyounkar durust nahi, Imam Bukahri رحمہ اللہ ne Sahih Bukahri, Kitaabul Adhaan mein '*Baab Imamatul Maftoon wal Muftade*' qaayam karke ye baat samjhadi hai ke Bidatti aur fitne-baaz ke peeche bhi namaaz adaa ki ja sakti hai.

Izaala:

Mushrik aadmi ka chuoonke aqida sahih nahi is liye uski namaaz, roza, haj, zakat aur jihaad waghaera sab bekaar aur be-sood hain jaisa ke ibtida-e-kitab mein mufasssal zikr ho chukha hai. Is liye uski iqtida mein namaaz adaa karna durust nahi. Faasiq-o-bad-amal shakhs ke aamaal mein kharaabi hoti hai is liye uske peeche bawaqt-e-zaroorat namaaz padhi ja sakti hai aur Sahih Bukhari ki tabweeb ka bhi yehi maqsood hai agar kisi ki bidat aur baghaawat kufr-o-shirk ki had tak pohonch jae to uski imaamat durust Nahi. (Sharah Sahih Bukhari az Maulana Dawood Raaz Dehelwi رحمہ اللہ: H266 [Ahle Hadees Trust, Karachi Edition])

Haafiz Abdus Salaam Bhatwi Saahab taaweez ki sharai haisiyat samjhate hue raqam-taraaz hain: *"Ye baat to zaahir hai ke agar taaweez mein Allah ke alaawa kisi aur se madad maangi gai ho ya ghair ka naam ya hindse likh kar gale mein daale jae'n to ye sareeh shirk hai aur aisa karne waala mushrik hai, use imam banana jaaiz nahi"*. (Majallah ad-Daawa: P41, August 1995)

Imam Ahmad bin Hambal رحمہ اللہ Ka Mauqif:

Imam Ahmad bin Hambal رحمہ اللہ se un ke bete Abdullah رحمہ اللہ ne sawal kiya ke Ahle Bidaat ke peeche namaaz padhna kaisa hai? To unho'n ne farmaya: *"Jahmiyya aur mo'tazala jaise bidatiyo'n ke peeche namaaz na padhi jae"*. (Kitab as-Sunnah li-Abdullah bin Ahmad bin Hambal: V1 P 103)

Isi kitaab ke V1 P 382 mein jahmiyya aur mo'tazala ke saath qadriyya ke baare mein bhi yehi hukm darj hai.

Imam Abdullah رحمہ اللہ farmate hain: *"Main ne apne baap Ahmad bin Hambal رحمہ اللہ se Khalq-e-Quran ke qaayal ki imaamat ke baare mein poocha to unho'n ne farmaya: Aise shakhs ke peeche juma waghaera*

na padha jaae magar ham juma ke liye aana tark nahi karenge. Agar kisi ne aise aadmi ke peeche namaaz padhli to wo apni namaaz dohraae”. (Kitabus Sunnah by Abdullah bin Ahmad bin Hambal V1 P 103)

Shaikh Abdul Aziz bin Baaz رحمۃ اللہ علیہ Aur Unki Fatawa Committee Ka Fatwa:

Shaikh رحمۃ اللہ علیہ aur unki Lajnah (Fatawa Committee) se Barelwi Jamaat ke peeche namaaz padhne ka hukm daryaaft kiya gaya jin ka Aqida ye zikr kiya gaya ke:

- ① Rasool Allah ﷺ zinda Hain.
- ② Aap ﷺ haazir-o-naazir hain.
- ③ Qabro’n waalo’n se haajaat-rawaai ki darkhwaast karte hain.
- ④ Qabro’n par gumbad banaate aur chiraagh raushan karte hain.
- ⑤ Ya Rasool Allah ﷺ, Ya Muhammad ﷺ kehte hain.
- ⑥ Raful Yadain karne waale aur Aameen bil Jahar karne waale se naaraz hote aur ise Wahaabi kehte hain.
- ⑦ Wazu aur azaan mein naam Muhammad ﷺ par anghote choomte hain wagheraha, aise aqaaid ke haamil ke peeche namaaz ke mutaalliq Shaikh Ibne Baaz رحمۃ اللہ علیہ aur unki committee ke deegar ulama, masalan Shaikh Abdur Razaaq Afeefi, Shaikh Abdullah Quood farmate hain: *“Jis shakhs ke yehi haalaat ho’n uske peeche namaaz padhna najaaiz hai aur agar koi namaazi uski us haalat se waaqif hone ke bawujood uske peeche namaaz padhe to uski namaaz sahih nahi, kyunke sawaal mein mazkoora umoor mein se aksar kufriya aur bidiyya hain jo us tauheed ke khilaaf hain jise de kar Allah Ta’ala ne apne Ambiya ﷺ ko maboos farmaya aur jo usne apni kitabo’n mein bayan farmaai”*. (Fataawa Daar al-Ifta Saudi Arab V2 P 256)

Lihaaza kalma-go mushrik ko imam banana naajaaiz aur uski imaamat mein namaaz adaa karna ghair-durust hai agar koi shakhs padhle to us par namaaz lautana zaroori hai, wallahu aalam!

Kalma-go Logo'n Ke Nazariyat Ki Jhalak

① Ek shakhs ne apni kitaab '*Baagh-e-Firdaus al ma'aroof ba Gulzaar Razwi*' ke safha 25 mein Shaikh Abdul Qaadar Jeelaani رحمۃ اللہ علیہ ke baare mein likha hai.

Paar Bede Ko Laga dete hain gaus al-aghwaas¹

Doobi naavo'n ko taera dete hain gaus al-aghwaas

Mere sarkar ki mutthi mein hai aalam ke quloob

Dam mein roto'n ko hasaa dete hain gaus al-aghwaas

Kuch khabar tujh ko hai afsurdgi nakhl muraad

Phool murjhaae khila dete hain gaus al-aghwaas

Jis ne 'Ya Gaus' musibat mein pukaara dil se

Kaam sab uske bana dete hain gaus al-aghwaas

Phir usne haashie mein likha hai: "*Huzoor pur Noor Syedna Gaus al-Aazam (radiallanuhahu) ke madarse ke talaba kehte hain ke Huzoor hame'n dars de rahe the ke ya-kaa-yak aapka cehra-e-mubaarak surkh hoga, dast-e-aqdas apni chaadar mein pooshida farmaliya, thodi der mein dast-e-aqdas nikala to aasteen se paani tapak raha hai aur haath tar hai, ham bawajah jalaal-o-haebat ke dariyaft na kar sake magar wo din aur taareekh apne paas likh li, do (2) maah baad kuch saudagar haazir hue aur nazr-o-tahaaef pesh kiye, huzoor ne hamare aagah hone ke liye unse kaefiyat poochi to unho'n ne arz kiya ke yaha'n se do (2) maah ke faasle par hamaara jahaaz doobne laga tha aur ham ne "Ya Shaikh Abdul Qaadar Jeelani al Madad" ka naara lagaaya. Usi waqt darya mein se ek haat bar-aamad hua jis ne hamaare jahaaz ko kinaare laga diya, taareekh-o-din milaaya to sahih-o-mutaabiq paya".* (Barakaat-e-Qaadriyya: P35)

② Usi kitaab ke safha 26 mein haashiya number 3 mein likha hai:

¹ T: (عَوْتُ الْأَعْوَات) Jitne faryaad sunne waale, madad karne waale hain un sab ka faryaad-ras, haajat rawa aur madad karne waala [RKT] Ye sifat sirf akele Allah Wahdahu laa-Shareek hi ke liye hai, afsos ke ye shaayar us sifat ko Shaikh Abdul Qadir Jilaani رحمۃ اللہ علیہ ki taraf mansoob kar raha hai [RSB]

“Huzoor fariyaad-ras ghaus-e-aazam (radiallahunahu) farmate hain jo koi musibat mein mujhe pukaare, mujh se madad chaahe, main uski musibat ko usse door farmadu’n aur jo koi mere tawassul se Allah Ta’ala se haajat chaahe uski haajat poori ho”. (Barakaat-e-Qaadriyya: P31)

③ Ek aalim ne likha hai: *“Jab kabhi maine istiaanat ki, Ya Ghaus! hi kaha”*. (Malfoozat (Ahmad Raza Khan) V3 P 341)

④ ‘Baagh-e-Firdaus al ma’arroof ba Gulzaar Razwi’ ke safha 26 mein likha hai,

*Lau-e-mehfooz me’n tasbeet ka haq hai haasil
Mard aurat se bana dete hain gaus al-aghwaas*

Phir uske neechे haashiya number 5 ke tahat likha: *“Shaikh Saahabuddin Soharwardi (radiallhuahu) jo silsila Soharwaridya ke Imam hain, Aap ki waalida-maajida Huzoor Ghaus as-Saqlain (radiallhuahu) ke waalid maajid ki khidmat mein haazir hoti hain aur arz karti hain ke huzoor dua farmaae’n mere ladka paida ho. Aap ne Lau-e-mahfooz mein dekha us mein ladki marqoom¹ thi. Aap ne farmadiya ke teri taqdeer mein ladki hai. Wo Bibi ye sun kar waapas hui, raasta mein Huzoor Ghaus al-Aazam (radiallhuahu) mile, aap ke istifsaar² par unhon ne saara maajra bayaan kiya. Huzoor ne irshaad farmaya: ‘Ja tere ladka hoga’ magar waza’-e-hamal³ ke waqt ladki paida hui. Wo Bibi baargah-e-ghausiyyat mein us maulood ko lekar aaeen aur kehne lagee’n huzoor ladka maangoon aur ladki mile? Farmaaya: ‘Yahaa’n laao’ aur kapda hata kar irshaad farmaya: ‘Ye dekho to ye ladka hai ya ladki?’ Dekha to ladka aur wo yehi Shaikh Shabuddin Soherwardi (rehmatullah aleh) the. Aap ke huliya mubaarak mein hai ke aapke pistaan misl aurato’n ke the’n”*.

⑤ Usi kitaab ke Page 26 mein hai:

*Bakhuda aisi himaayat to na dekhi na suni
Paaon phisle to jama dete hain gaus al-aghwaas*

¹ T: (مَرْقُوم) Likha hua, likha gaya, zikr kiya hua [RKT]

² T: (اِستِفسار) Sawaal karna, pochna [RKT]

³ T: (وَضَعِ حَمْلَ) Baccha paida hona [RKT]

*Aasra todh na ayyub na la dil par hiraas
Bakht khwaabeeda jagah dete gaus al-aghwaas*

Phir Page 28 par haashiya number 8 mein thereer kiya: “Huzoor Peera’n-e-Peer Dastageer (radiallhuanhu) ka irshad hai ke agar mera mureed mashriq mein ho aur main maghrib mein hu’n aur uska satar khul jaae to main waheen se haath badha kar uska satar dhaanp doo’n aur farmate hain qiyaamat tak jo koi hamaare silsile mein daakhil ho apne aapko hamara mureed kahe, beshak wo hamaare mureedo’n mein daakhil hai, hamesha ham uske haami-o-naasir-o-dastageer hain. Marte waqt usko tauba ki tafeeq milegi”.

⑥ Naala-e-Imdaad Ghareeb mein likha hai:

*Ya rasool-e-kibriya faryaad hai ya muhammad-e-mustafa fariyaad hai
Aap ki imdaad ho mera ya nabi haal abtar hua fariyaad hai*

*Sakht mushkil mein phansa hu’n aajkal aye mere
Mushkil-kushaa fariyaad hai.* (Kulliyat-e-Imdaadiya Page 90)

⑦ Ek Aalim ne tehreer kiya hai:

*Dastageeri keejiye mere nabi!
Kashmakash mein tum hi ho mere Nabi*

*Juz tumhare khaa’n meri panaah
Fauj-e-kulfat mujh par aa ghaalib hui*

*Ibn Abdullah! Zamaana hai khilaaf
Aye mere Maula! Khabar leejiye meri* (Nashr at-Tayyab P 186)

⑧ Ek Saahab raqam taraaz hain:

*Hawaaej deen-o-duniya ke kahaa’n le jaae’n ham yaa Rabb!
Gaya wo qibla hajaat roohani-o-jismaani* (Kulliyat-e-Shaikhul Hind Page 89)

*Na ruka par na ruka par na ruka par na ruka
Uska jo hukm tha, tha saif khazaae mubrram
Murdo’n ko zinda kiya zindo’n ko marne ne diya*

⑨ Ek saahab likhte hain:

① *“Buzurgo’n ki arwaah se madad lene ke ham munkar nahi”.*

② *“Wafaat-yaaftha buzurgo’n ki rooho’n se imdaad ke masle mein Ulama-e-deoband ka khayaal bhi wohi hai jo Aam Ahle Sunnat wal jamaat ka hai”.* (Haashiya Sawaaneh Qaasmi V1 P 332)

Phir uske baad Maulvi Qasim Nanotwi Saahab ka marne ke baad Darul Uloom Deoband mein *Jasad-e-Unsuri* ke saath aane ka waaqia naql kiya hai, yehi waaqia Maulvi Ashraf Ali Thaanwi Saahab ne apni kitaab *“Arwaahe Salaasa”* P222 mein darj kiya hai.

⑩ Ek aalim saahab ne apne dada ji ke baare mein raaqim hain: *“Shahadat ke baad ek ajeeb waaqia hua, shab ke waqt apne ghar misl zinda ke tashreef laae aur apne ghar waalo’n ko mithaai laakar di aur farmaya agar tum kisi se zaahir na karogi to isi tarah roz aaya karenge lekin unke ghar waalo’n ko ye andesha hua ke ghar waale jab baccho’n ko mithai khaate dekhenge to maaloom nahi kya shubha karenge, is liye zaahir kardiya aur phir aap tashreef nahi laae. Ye waaqia khaandaan mein mashoor hai”.* (Ashraf us Sawaaneh V1 P15)

⑪ Gulistan Ameer Page 138 mein likha hai:

*Ahad Ahmad de wich Rabb ne meem da parda paaya
Ana Ahmad bila-meem nabi-e-paak farmaaya*

*Sar zameen-e-arab wich zuhoor-e-muhammad paaya
Aana arab bila-aen nabi-e-paak farmaaya*

⑫ Deewan-e-Muhammadi Page 134 mein likha hai:

*Soorat Rahman hai tasweer mere peer ki
Allamal Quraan hai taqreer mere peer ki*

*Kya khaandan ki shaan hai ya khud khuda hai jalwa gar
Milti hai Allah se tasweer mere peer ki*

Deewan-e-Muhammadi Page 135 mein likha hai:

*Daftar-e-yamhoo wa yusbitu (يَمْحُو وَيُثَبِّتُ)¹ par hai tera iqtidaar
Gul bana bulbul ko aye taqdeer! Mere peer ki*

Deewan-e-Muhammadi Page 136 mein likha hai:

*Khule jalwe hain is dar par faqat Allahu Akbar ke
Hamein sajda rawa hai Khawaja Ajmer ke dar ke*

Deewan-e-Muhammadi Page 136 mein likha hai:

*Khuda kehte hain jisko Mustafa maaloom hota hai
Jise kehte hain banda, khud khuda maaloom hota hai*

Deewan-e-Muhammadi Page 149 mein likha hai:

*Muhammad Mustafa mahshar mein Ta Haa bankr niklenge
Utha kar meem kar parda hu yada ban ke niklenge*

Haqiqat jin ki mushkil thi tamasha ban ke niklenge

*Bajaate the jo Inni Abduhu (إِنِّي عَبْدُهُ) ki baansuri har dam
Khuda ke arsh par Inni anaa Allahu (إِنِّي أَنَا اللَّهُ) ban ke niklenge*

⑬ Ek buzurg likhte hain: “Banda qabl (before) khud baatin Khuda tha aur Khuda zaahir banda”. (Shamaaim-e-Imdaadiya P 38)

Isi tarah Page 81 main hai: “Faqeer marta nahi sirf ek makaan se doosre makaan mein intiqaal karta hai, faqeer ki qabr se wohi faaeda haasil hoga jo zindagi-e-zaahir mein meri zaat se hota hai. Farmaya (Hazrat saahab ne) ke maine Hazrat ki qabr-e-muqaddas se wohi faaeda uthaya jo haalat-e-hayaat mein uthaya tha”.

Page 84 mein hai: “Farmaya ke mere hazrat ka ek julaaha² mureed tha. Baad intiqaal hazrat ke mazaar shareef par arz kiya ke hazrat main bahut pareshan hoo’n aur rotiyo’n ka mohtaaj hoo’n kuch dastageeri farmaaiye. Hukm hua ke tum ko hamaare mazaar se do aana ya aadha

¹ T: Haafiz Salahuddin Yusuf ne Surah ar-Ra’d ki aayat 39 ka tarjuma kiya: Allah jise chaahta hai mitaata hai aur (jise chaahe) saabit rakhta hai aur usi ke paas asal kitaab hai. (Ahsan-ul-Kalaam, Darussalm Edition). Yahan kitaab se muraad Lau-e-Mahfooz hai, aur yahan shaayar ka apne peer ke baare mein aqida hai ke uske peer ka ikhtiyaar lau-e-mahfooz par bhi hai [RSB]

² T: (جُلَايَا) Kapda bunne waala [RKT]

aana roz mila karega. Ek martaba main ziyaarat mazaar ko gaya, wo shakhs bhi haazir tha usne kul kaefiyat bayan kar ke kaha ke mujhe har roz wazeefa muqarrarah paae'n¹ qabr se mila karta hai".

Page 76 mein hai: *"Farmaya Hazrat Junaid Baghdadi baethe the. Ek kutta saamne se guzra, aapki nigaah us par padh gai. Is qadr saahib-e-kamaal ho gaya ke sahar ke kutte uske peeche daude wo ek jagah baeth gaya, sab kutto'n ne uske gird halqa bandh kar muraaqaba kiya".*

⑭ Book 'Aasmaani Jannat' page 90 par darj hai:

Ali darwaza Ahmad ka, dar Ahamd hai Allahu

Ali Ahmad hai Allahu, Ali Ahmad hai Allahu

⑮ Ek Shakhs 'Qayyuum' ki sharah mein raaqim hai: *'Qayyuum us shakhs ko kehte hain jis ke maatahat tamaam Asmaa-o-sifaat, shivaanaat, etebaaraat aur usool ho'n aur tamaam guzishta-o-aainda makhluqaat ke aalam-e-maujudaat, insaan, wuhoosh², parind, nabaataat, har zee-rooh, patthar, bahaar-o-bar ki har shae, arsh, kursi, lauh, qalam, sitaara, sawaabat, sooraj, chand, asmaan, burooj sab uske saae mein ho'n. Aflaak-o-burooj ki harkat-o-sukoon, samandaro'n ki lehro'n ki harkat, darakhto'n ke patto'n ka hilna, baarish ke qatro'n ka girna, phalo'n ka pakna, parindo'n ka chonch phailaana, din raat ka paida hona aur gardish-kunndah aasmaan ke muwaafiq ya naamuwaafiq raftaar sab kuch usi ke hukm se hota hai. Baarish ka ek qatra aisa nahi jo uski ittela ke baghaer girta ho. Zameen par harkat-o-sukoon uski marzi ke bagair nahi hoti".*

"Jo araam-o-khushi-o-be-chaini-o-ranj ahle zameen ko hota hai uske hukm ke bagair nahi hota. Koi ghadi, koi din, koi hafta, koi maheena, koi saal aisa nai jo uske hukm ke bagair apne aap mein neki badi ka tasarruf karsake. Ghalle³ ke paedaish nabataat ka ugna, garz jo kuch bhi khayaal mein aasakta hai wo uski marzi aur hukm ke bagair zuhoor mein nahi aata. Roo-e-zameen par jis qadr zaahid, aabid, abraar, aur

¹ T: (پائیں) Neeche, nichla, paainti, lower, under [RKT] Yaane qabr ke neeche/andar se

² T: (جُوش) Jungle ke jaanwar [RKT]

³ T: (غَلَّة) Anaaj, daana jo zameen se ugey [RKT]

muqarrab, zikr, fikr, taqdees aur tazweeya mein, ibaadat-gaaho'n, jhopdiyo'n, kutiyo'n, pahaado'n aur dariya ke kinaare, zaban, qalb, rooh, sirr, khafi, akhfi-o-nafsi se mahsaaghal aur motakif hain aur Haq Ta'ala ki raah mein mashghool honge go unhe'n is baat ka ilm na ho aur jab tak unki ibaadat Qayyum ke yaha'n qubool na ho Allah Ta'ala ke yaha'n qubool nahi hoti". (Raudha al-Qaiyyumiyah: V1 P94; Aasmaani Jannat: P154-155)

Ye chand ek '*Kalma Go*' logo'n ke aqaaid bila-tabsara darj kar diye hain. Thoda bahut aql-o-shuoor rakhne wala aadmi ba-asaani samajh sakta hai ke ye aqaaid Islaami nahi hain. Balke khaalisatan shirkiya aqaaid hain. Islaam se inka door ka bhi waasta nahi. Allah Ta'ala har insaan ko shirk ki daldal aur qaar-e-mazallat se nikaal kar daaman Tauheed se waabista karde aur aqida tauheed par hi qaayam-o-daayam rakhe aur usi par hamaari maut aae, Aamin Ya Rabb al-Muwahhideen.

Abul Hasan Mubasshir Ahmad Rabbani A'afi Allahu A'anh

16 Rabbil Awwal 1420 Hijri

Qabre'n Aur Islam

Quraan-e-Majeed, Furqaan-e-Hameed aur Ahadees Nabawiya mein jis qadr shirk aur mushrikeen ki mazammat bayaan ki gai hai utna zor kisi aur masla par nahi diya gaya aur shirk ke tamaam mazaahir bhi shrik ki tarah waajib ut tark aur qaabil-e-mazammat hain.

Isi liye Rasool Allah ﷺ ne quboor ki taameer aur un par gumbad waghaera banaane ki mumaaniyat farmaai hai. Is liye ke ye awwam-un-naas ke liye shirk ka baais hain. Nabi Mukarram Rasool-e-Muazzam Shafeeul Muwahhideen Syedna Muhammad ur Rasool Allah ﷺ ne is duniya se rukhsat hote waqt jo wasaaya¹ apni ummat ke liye taaleem farmaai un mein se ek wasiyyat ye bhi hai:

“Abu Huraira رضى الله عنه ne kaha ke Rasool Allah ﷺ ne farmaya apne gharo'n ko qabristaan na banaao aur na meri qabr ko eid banana aur mujh par durood padho, yaqinan tumhaara durood mujh tak pohonchaya jaaega tum jahaan kahee'n bhi hue”. (Abu Dawood: H2042; Musnad Ahmad: V2 P367; Musannaf Ibne Abi Shaiba: V3 P30 H11818; Musannaf Abdur Razzaq: V3 P577 H6726, V3 P71; Sahih al-Jaame as-Sagheer: V2 P1211 H7226; Shobul Imaan lil Bayhaqi: H4162; Hilyatul Auliya: V6 P283 (Hisham ad-Dastawaai ke tarjuma mein); Musnad Abi Yaala: H469; Al Maqsad-ul-Ulaa Fee Zawaaid Abi Yaala: V1 P268; Al Ahadees al-Mukhtaara: V25 P49; Tabarani Kabeer: V3 P83; Tehzeeb Taareekh Dimishq: V4 P165) Mauzah Auhaam al Jama wat Tafreeq: V2 P25; At Taareekh al-Kabeer: V3 P186)

Is hadees se maaloom hua ke Rasool Allah ﷺ ne ziyaarat ke liye ijtema karne aur mele lagaane se khud apni qabr par bhi mana farma diya kyonke eid khushi ke ijtema ko bhi kaha jaata hai aur qabr par urs-o-mele aur chiraag jaisa ke aaj kal ahl-e-bidat karte hain usi khushi ka izhaar maaloom hota hai.

Shah Waliullah Muhaddis Dehalvi رحمہ اللہ raqam-taraaz hain: *“Is hadees mein tehreef ke darwaze ki bandish ki taraf ishaara hai jaisa ke yahoodi aur isaai apne nabiyo'n ki qabro'n ki saath sulook karte the, unho'n ne unhe'n hajj ki tarah mausam aur eid bana dala”.* (Hujjatullah al-Baaligha: V2 P77)

¹ T: (وصايا) Wasiyyat ki jama, wasiyyate'n, wasiyyat-naame, wills [RKT]

Nabi-e-Kaanenaat ﷺ ne Allah ke huzoor apni qabr-e-mubaarak ke mutaalliq ye dua bhi farmai: *“Abu Huraira ؓ ne kha ke Rasool Allah ﷺ ne farmaya: Aye Mere Allah! Meri qabr ko buth na banana (ke uski ibaadat ki jaae) Allah Ta’ala ki laanat barse aisi qaum par jinho’n ne apne Ambiya ki qabro’n ko sajda-gaah banaaya”*. (Musnad Humaidi: V2 P445 H1025; Musnad Ahmad: V2 P246; Abdur Razzaq: V8 P464 H15916; Muwatta Imam Maalik: V1 P172 H85; Musnad Abi Yaala: V12 P34 H6681; Hilyatul Auliya: V7 P317; Al Maqсад-ul-Ulaa: 615)

Aap ﷺ ki is dua se maaloom hua ke jis qabr ko sajda-gaah bana liya jaae aur uski ibaadat misl dua, nazr-o-niyaz, qiyaam-o-rukoo aur tilaawat waghaera ka mahal bana diya jaae to wo bhi *wathn-o-buth* ke zumre mein shaamil ho jaati hai. Isi liye Aap ﷺ ne farmaaya: *“Aye Allah! Meri Qabr ko ‘Wathn’ yaane buth na banana”* aur usi hikmat ke pesh nazar Aap ki qabr-e-mubaarak ko numaaya’n nahi rakha gaya balke Aap ﷺ ko hujra-e-Ayesha Siddiqah ؓ mein dafan kiya gaya taake koi shakhs bhi wahaa’n aakar kisi qism ki ibaadat ka ehtemaam na kar sake.

Khud Syeda Ayesha Siddiqah ؓ farmaati hain ke Aap ﷺ ne us beemari mein jis mein faut hue farmaaya: *“Allah Ta’ala ki laanat ho yahood-o-nasaara par jinho’n ne apne Ambiya ؑ ki qabro’n par masjid-e’n banaale’n”*.

Phir aage farmaati hain: *“Agar ye dar na hota ke Aap ﷺ ki qabr ko ibaadat-gaah bana liya jaega to Aap ﷺ ki qabr 4 deewari mein na hoti bilkul khuli jagah par numaaya’n hoti”*. (Muslim: H529; Bukhari: H1390)

Maaloom hua ke qabr-parasti ke dar ki bina par Aap ﷺ ki qabr-e-mubaarak khuli aur numaaya’n jagah par nahi banaai gai kyonke Islaam mein quboori shariyat ka koi tassawwur hi mujood nahi.

Jundub ؓ ne Rasool Allah ﷺ ko wafaat se 5 din pehle farmaate hue suna: *“Logo’n! Kaan khol kar sun lo tum se pehli ummato’n ne apne nabiyo’n aur waliyo’n ki qabro’n ko masjid-e’n bana liya tha. Khabardaar! Tum qabro’n par masjid-e’n mat banana, main tumhe’n us baat se mana karta hu’n”*. (Muslim: H532)

Nabi ﷺ ka ek aur irshad-e-giraami hai: “*Yaqeenan jab un mein koi nek aadmi marjaata to wo uski qabr par masjid bana lete aur us mein tasweere’n latka dete, ye log qiyaamat waale din Allah ke yahaa’n badtareen makhlooq shumaar honge*”. (Muslim: H528)

Abdullah bin Masood ؓ farmate hain ke main ne Rasool Allah ﷺ ko kehte hue suna: “*Beshak logo’n mein se shareer-tareen wo hain jin par qiyaamat qaayam hogi aur wo zinda honge aur aise log honge jo qabro’n ko masjide’n banaae’n ge*”. (Musnad Ahmad: V1 P405 H435; Musnad Abi Yaala: V9 P216 H5316; Sahih Ibne Khuzaima: H789; Sahih Ibne Hibban: H2316; Bukhari (taaleeqan) Kitaab al-Fitan, Zuhoor al-Fitan: 340; Ibne Abi Shaiba; Akhbaar Asbahaan: V1 P142)

Nabi Mukarram ﷺ ki in ahadees sahiha sareeha se maaloome hua ke qabro’n par masaajid taameer karna, ibaadat karna aur nazr-o-niyaaz chadhaana, waha’n par urs-o-mele lagaana unse istimdaad-o-istiaanat karna sharai taur par haraam-o-mana hai aur aise afraad shareer-tareen log hain jin par qiyaamat qaayam hogi.

Asr-e-haazir mein barelwi hazraat apne *Aala Hazrat (Ahmad Raza Khan)* ke aqaaid-o-aamaal ki tarweej-o-ishaa-at¹ mein koshaa’n aur sargarm-e-amal dikhaai dete hain aur unki taalimaat se qabr-parasti az-had² numaaya’n hai.

Log soofiya ke mazaaro’n aur maqaabir par ja kar apni haajaat-o-munaajaat pesh karte hain aur samajhte hain ke ye qabro’n waale hamaare ganj-bakhsh, daata, faiz-e-aalam, ghaus al-aazam, fariyaad-ras, ghareeb-nawaaz, banda-parwar, bigdi banaane waale, haajat-rawa, aur mushkil-kusha hain balke khule aam unke liye sar-ba-sujood hote hain aur is baat ka barmala izhaar bhi karte hain jaisa ke Khwaja Fareed al-maaroof Ganj-e-Shakar ke darbar par ye sher likha hua hai. (Aaasmani Jannat: P71)

*Tere dar par sajda-rezi yehi meri bandagi hai
Ke zara lipat kar roloo’n tere sang aastaa’n pe
Ham ne ye bandagi ka tariqa bana liya
Apne baba ko yaad kiya sar jhuka liya*

¹ T: (إشاعت) Kisi aqeede ya khayaal waghaira ki tarweej, tableegh [RKT]

² T: (از حد) Be-hadd, nihaayat [RKT]

Isi tarah ek deewaana kehta hai: (Deewan-e-Muhammadi: P136)

*Khule jalwe hain is dar par faqat Allahu Akbar ke
Hame'n sajde rawa hain khwaja Ajmer ke dar ke*

Mundaraj baala ashaar barelwi hazraat ke naakaara aqide ke tauzeeh ke liye kaafi hain. Quboori shariyat mein bahut se khilaaf-e-sharai umoor raaij hain jin mein se qabr-parasti ke saath-saath un mazaaraat-o-maqaabir ka pukhta hona aur un par qubbe, gumbad aur imaat ki taameer waghaera jab ke Nabi ﷺ ne Ambiya ﷺ Auliya ﷺ ki qabro'n par masjide'n banane waalo'n par laanat ki hai jaisa ke mazkoora hadees se waazeh hai. Iske alaawa bhi Rasool-e-Mukarram ﷺ ki ahadees sahiha is baat par dalaalat karti hain ke pukhta qabre'n banana haraam hai. Aap ﷺ ne unse mana kiya hai. Chand-ek ahadees sahiha sareeha mulaahaza ho'n:

“Hazrat Jaabir ؓ se riwaayat hai ke Rasool Allah ﷺ ne qabr ko choona-gach karne, us par baethne aur us par imaat banaane se mana kiya hai”. (Muslim: H970; Abu Dawood: H3225; Tirmizi: Hazrat1052; Nasai: H2026, H2027; Ibne Majah: H1562; Sharah as-Sunnah: V5 P405 H1517; Musnad Ahmad: V3 P399 H295, 332; Musnad Tayaalisi: (1796) 248; Ibne Abi Shaiba: V3 P25 H11764; Al Musnad al-Mustakhraj Alaa Sahih Muslim: V4 P49, 50; Mustadrak Haakim: V1 P370)

Is sahih hadees ke do shawaahid¹ aur bhi hain:

❶ *“Abu Saeed Khudri ؓ ne kaha ke Nabi-e-Akram ﷺ ne qabro'n par imaat banaane, un par baethne aur namaaz padhne se mana kiya hai”*. (Musnad Abi Yaala: V2 P297 H1020; Ibne Majah: H1564; Majma' az-Zawaaid: V3 P61)

❷ *“Umme Salama ؓ ne kaha ke Rasool Allah ﷺ ne qabr par imaat banaane ya use pukhta karne se mana kiya hai”*. (Musnad Ahmad: V6 P299)

Imam Nawawi ؒ Hadees-e-Jaabir ؓ ke tahat farmaate hain: *“Is hadees mein qabr ko pukhta karne, us par imaat banaane ki karaahat hai aur un par baithne ki hurmat hai”*. (Sharah an-Nawawi: V7 P32)

Abul Haiyyaaj al-Asadi ؒ ne kaha ke mujhe Syedna Ali ؓ ne farmaaya: *“Kya main tumhe'n us kaam par maamoor na karu'n jis par mujhe*

¹ T: (شواهد) Misaale'n, gawaahiya'n [RKT]

Rasool Allah ﷺ ne bheja tha aur wo ye hai ke tum tasweer-o-mujassama na chodo magar use mitaado aur jo qabr ziyada oonchi ho use (aam qabro'n ke) baraabar kar do". (Muslim: H696; Nasai: H2030; Abu Dawood: H3218; Tirmizi: H1049; Mustadrak Haakim: V1 P369; Bayhaqi: V4 P3; Musnad Ahmad: V1 P129, 89, 96; Tahzeer as-Saajid: P89; Al Musnad al-Mustakhraj Alaa Sahih Muslim: V4 P48 H2171, 2172)

Ishkaal:

Baaz log kehte hain ke Nabi ﷺ ne Ali ﷺ ko bilaad-e-kuffar ki taraf rawaana kiya tha naake musalmaano'n ke sehro'n ke taraf, is liye yahaa'n muraad mushrikeen ki qabre'n hain naake musalmaano'n ki.

Izaala:

Ye eteraaz la-ilmi par mabni hai ke Nabi ﷺ ne unhe'n dayaar-e-mushrikeen ki taraf bheja tha jab ke Musnad Ahmad aur Musnad Tayaalisi mein hadees hai ke: *"Nabi ﷺ ne Ali ﷺ ko madina ki taraf bheja aur unhe'n qabro'n ke baraabar karne ka hukm diya".* (Musnad Ahmad: V1 P111; Musad Tayaalisi: 16 (96))

Is hadees se us ishkaal ka ibtaal hojaata hai aur tasreeh hoti hai ke Madina Tayyaba mein oonchi qabro'n ke baraabar karne ka hukm Nabi ﷺ ne diya tha. Neez (Musannaf) Abdur Razaaq mein Quboor al-Muslimeen ki tasreeh hai. Doosri baat ye hai ke Abul Haiyyaaj al-Asadi رحمه الله Ali ﷺ ki fauj ke sarbaraah the. Ali ﷺ ne apne daur-e-hukumat mein unhe'n us baat par maamoor kar diya tha jab ke Makka, Madina aur deegar shehro'n mein mukammal musalmaano'n ki sultanat thi.

Neez Usmaan ﷺ ne bhi apne ayyaam-e-khilaafat mein us par mukammal amal kiya. Abdullah bin Sharjeel bin Hasanah farmaate hain: *"Main ne Usmaan bin Affan ﷺ ko qabro'n ko baraabar karne ka hukm dete hue dekha to unhe'n kaha gaya ye Umme Amr bint Usman yaaane Aap ﷺ ki beti ki qabr hai to unho'n ne usko bhi baraabar karne ka hukm diya to use bhi baraabar kar diya gaya".* (Taareekh Abu Zurah Raazi رحمه الله: V2 P66, 121 ba-hawaala Tahzeer as-Saajid: P88; Ibne Abi Shaiba: V3 P28 H11795)

In har-do ahadees se ye baat ayaa'n ho jaati hai ke Ali ﷺ ko bilaad-e-Islaamiya yaane Madina ki taraf rawaana kiya gaya tha. Aap ﷺ ne wahaa'n par qabro'n ki baraabari waale hukm par amal kiya.

Isi tarah Usman رضي الله عنه ne bhi jab qabro'n ko baraabar karne ka hukm diya tha to wo musalmano'n ka hi qabristaan tha. Jis mein unki beti Umme Amr bint Usman رضي الله عنها ki qabr bhi thi jise barabar kar diya gaya tha. Hazrat Usman رضي الله عنه ne apne beti ki qabr ko barabar karke sabaq de diya ke qabr musalman ki ho ya mushrik ki, unhe'n hudud-e-sharaiya se buland nahi hona chaahiye. Is masle ki tauzeeh darj-e-zel hadees se bhi hoti hai:

Mashoor taabai Sumaama bin Shafi farmate hain: *“Ham Fazaala bin Obaid رضي الله عنه ke saath Rome ki sarzameen mein Birodis muqaam par the ke hamaara ek saathi faut hogaya. Fazaala bin Obaid رضي الله عنه ne unki qabr ko baraabar karne ka hukm diya to use baraabar kardiya gaya. Phir unho'n ne farmaya, maine Rasool Allah ﷺ ko suna hai Aap ﷺ qabro'n ko baraabar karne ka hukm dete the”*. (Muslim: Kitab al-Janaaiz: H968; Bayhaqi: V4 P302; Nasai: H2029; Abu Dawood: H3219; Ibne Abi Shaiba: V3 P28 H11794; Al Musnad al-Mustakhraj Alaa Sahih Muslim: V3 P48 H2170)

Is sahih hadees se bhi maaloom hua ke qabro'n ki barabari ka hukm mushrikeen ki quboor ke saath khaas nahi hai balke musalmano'n ki quboor ke mutaalliq bhi yehi hukm hai. Warna Ameer-e-Muawiya رضي الله عنه ke daur mein Rasool Allah ﷺ ke jaleel-ul-qadr saahabi aur fauj ke commander ek musalman mujaahid ki qabr ke baraabar karne ka hukm na karte aur naahi us par Rasool Allah ﷺ ki Taswiyat al-Quboor waali hadees bataur daleel pesh karte jo unho'n ne apne kaano'n se Rasool Allah ﷺ se suni thi aur unki fauj mein se kisi ek musalman ne bhi ye nahi kaha: *“Aye Fazaala bin Obaid رضي الله عنه! Aap kya hukm de rahe hain? Qabro'n ki baraabari ka hukm to mushrikeen ke mutaalliq hai. Aap Musalmaano'n se bhi yehi sulook kar rahe hain?”*

Qissa mukhtasar tamaam Saahaba Ikraam رضي الله عنهم ne bila-nakeer is baat ko tasleem kiya aur saabit kar diya ke qabro'n ki baraabari ka hukm mushrikeen ke saath khaas nahi balke aam hai. Lihaaza ye eteraaz durust nahi. Neez Imam Shaafai رحمته الله farmate hain: *“Maine Makka mein Aaimma ko qabro'n par imaat ke giraane ka hukm karte dekha hai aur uski taa'eed Nabi ﷺ ki is hadees se hoti hai ke “Aap har oonchi qabr ko baraabar kar de’n”*. (Sharah Muslim lin-Nawawi: V7 P32)

Maaloom hua ke Imam Shafai رحمته الله aur is daur ke Makka Mukarrama ke

Aaimma Islaam ka bhi yehi mauqif-o-mazhab tha.

Ishkaal:

Ye hadees sanad ke etebaar se durust nahi, uski sanad mein Wakee *majrooh* hain. Sufyan Soori *Mudallis* hain. Isi tarah Habeeb in Abi Saabit bhi *Mudallis* hain aur Waael *Naasibi* hain. (Aain-e-Wahaabiyat: P36-37 Ustad Jafar Subhani)

Izaala:

Awwalan iski sanad mulaahaza ho:

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Ye hadees ki mukhtasar takhreej hai warna kutub-e-ahadees mein iske aur turq bhi tatabbo² se jama kiye ja sakte hain.

‘Aain-e-wahaabiyat’ ke *shia* mulaf ke eterazaat par-e-kaah ki bhi haisiyat nahi rakhte kyouнке Wakee bin Jarrah *siqa muhaddis* hain, unhe’n *majrooh* qaraar dena aasmaan par thookne ke mutaraadif hai aur hadees ke bayaan karne mein Wakee munfarid bhi nahi, balke Yahya al-Qattaan, Muhammad bin Kasheer, AbdurRahman bin Mahdi aur Khalid bin Yahya jaise kibaar muhaddiseen uske mutaabe maujood hain. Isi tarah Sufyan Soori jaise *siqa muhaddis* ki tadlees ka eteraaz bhi fuzool hai kyouнке Sahih Muslim mein unki tasreeh bis-samaa’ maujood hai aur unke alaawa deegar asaaneed se bhi ye hadees marwi hai aur Abul Waael Shaqeeq bin Salama Asadi par eteraaz bhi fuzool hai wo bhi *siqa muhaddis* hain aur Aaimma Ahle Sunnat mein se hain.

Is hadees mein unke bhi mutaabe maujood hain jaisa ke taqshe se zaahir hai. Isi tarah Habeeb bin Abi Saabit ki *Tadlees* bhi muzir (injurious) nahi, kyouнке Habeeb bin Abi Saabit ki sanad ke alaawa iski aur asaaned bhi maujood hain aur Sahih Muslim mein is riwaayat ka paaya jaana is baat ki daleel hai ke iski sehat par *Ummat-e-Muslima* ka ittifaq hai aur ise talqi-bil-qubool³ haasil hai aur kisi bhi *siqa muhaddis* ne is hadees ko *zaeef* qaraar nahi diya, gharz ye hadees bilkul Shaeen

¹ T: Urdu pdf ka ye mukammal safah khaali hai. Shayad scanning hi nahi hui. [RSB]

² T: (تَتَّبِعُ) Itteba, pairwi [RKT]

³ T: (تَلَقَّى بِالْقُبُولِ) Wo riwaayat jise aksar ahle-ilm qubool kare’n [RKT]

hai aur ‘Aain-e-Wahaabiyat’ ke maulif ke eterazat fuzool aur laa-ilmi par mabni hain.

Abu Barda ؓ bayan karte hain: *“Abu Moosa Ashari ؓ ne maut ke waqt wasiyyat ki ke jab tum mera janaaza lekar chalne lago to jaldi chalna aur naahi mere saath koi Anghethi ho aur na meri Lahad (Qabr) mein koi cheez rakhna jo mere aur mitti ke darmiyan haael ho aur naahi meri qabr par koi imaat banana aur main tumhe’n gawaah bana ke kehta hu’n ke main sar mundaane wali, cheekh-o-pukaar karne waali ya kapde phaadne waali se bari hu’n. Logo’n ne poocha kya Aap ؓ ne in baato’n ko Rasool Allah ﷺ se suna hai? To unho’n ne kaha: Haa’n! Maine Rasool Allah ﷺ se suna hai”*. (Musnad Ahmad: V4 P397 H19053)

Is hadees se bhi maaloom hua ke qabr par imaat taameer karna mana hai. Lihaaza jumla qabristano’n mein jo pukhta quboor banai gai hain ya mukhtalif aastaano’n aur gaddiyo’n par jo soofiya ke mazaaraat par aalishaan imaat aur un par qubbe aur un par gumbad banaae gae hain ye sab naajaaiz-o-haraam hain, unhe’n giraana waajib hai.

Yaad rahe Syaadna Ali ؓ aur Syedna Usman ؓ se jo ahadees tasweeya-tul-quboor ke baare mein zikr ki gai hain unse muraad ye nahi ke qabro’n ko bilkul masmaar karke zameen ke baraabar kardiya jaae balke unka matlab ye hai ke unhe’n aam qabro’n ke baraabar hadd-e-sharai tak baraabar kiya jaae yaane ek baalisht tak ooncha rehne de’n jis se maaloom hoke ye qabr hai.

Imam Bayhaqi ؒ naql karte hain ke Nabi ﷺ ki qabr zameen se ek baalisht oonchi thi. (Bayhaqi: V3 P41)

Imam Bayhaqi ki tabweeb se bhi ye baat ayaa’n hai ke qabr ki mitti se zaaed us par na daali jaae taake ziyaada buland na ho jaae. Imam Nawawi ؒ farmate hain: *“Sunnat ye hai ke qabr zameen se ziyaada oonchi na ho balke ek baalisht ke baraabar oonchi ho”*. (Sharah Muslim lin-Nawawi: V7 P31)

Lihaaza tasweeya-tul-quboor ka yehi mafhoom sahih hai ke jo qabre’n hadd-e-sharai se zaaed aur oonchi banaai gai hain unhe’n gira kar aam qabro’n ke baraabar kar diya jaae.

Qabro'n Ke Baare Mein Fataawajaat

① Shaikh Abdul Qaadar Jeelani رحمۃ اللہ علیہ ka Fatwa: “Qabr zameen se ek baalisht oonchi ki jaae aur us par paani chidka jaae aur us par sanghreza rakh de’n aur agar lep karde’n to jaazez hai magar pukhta gach¹ se banana makrooh hai”. (Ghuniya at-Taalibeen (mutarjim): P640 [Maktaba Taameer-e-Insaniya, Lahore])

② Imam Abu Hanifa رحمۃ اللہ علیہ ka Fatwa:

Imam Muhammad رحمۃ اللہ علیہ shaagird Imam Abu Hanifa رحمۃ اللہ علیہ d150 Hijri farmate hain: “Aur nahi dekhte ham ye ke ziyada kya jaae us cheez par jo ke usse nikle yaane jo mitti qabr se nikli uske siwa aur mitti na us mein daali jaae aur makrooh rakhte hain ham ye ke gach ki jaae ya mitti se lepi jaae ya uske paas masjid banaai jaae ya nishaan banaaya jaae ya us par likha jaae aur makrooh hai pakki eenth ke usse qabr banaai jaae ya qabr mein daakhil ki jaae aur hamaare nazdeek qabr par pani chidakne mein kuch gunah nahi aur Imam Abu Hanifa رحمۃ اللہ علیہ ka yehi qaul hai”. (Kitaab al-Aasaar li-Muhammad bin Hasan ash-Shaibaani (mutarjim): P126)

③ Imam Abu Hanifa رحمۃ اللہ علیہ ke ustad ul-ustaad Ibrahim Nakhai رحمۃ اللہ علیہ ka fatwa:

Imam Abu Hanifa رحمۃ اللہ علیہ ke ustad al-ustaad Ibrahim Nakhai رحمۃ اللہ علیہ d96 Hijri se ek riwayat mein hai: “Ibrahim Nakhai رحمۃ اللہ علیہ qabr par alaamat rakhna aur lahad mein pakki eenth lagana aur qabr ko pukhta karana makrooh samjhte the”.

④ Imam Muhammad رحمۃ اللہ علیہ shaagird Imam-e-Abu Hanifa رحمۃ اللہ علیہ ka fatwa:

Imam Muhammad رحمۃ اللہ علیہ shaagird-e-Imam Abu Hanifa رحمۃ اللہ علیہ d189 Hijri se ek riwayat mein hai: “Muhammad رحمۃ اللہ علیہ Imam Abu Hanifa رحمۃ اللہ علیہ se riwaayat karte hain ke hamaare ek ustad ne Nabi ﷺ tak rafa’ karte hue bayan kiya ke Aap ﷺ ne qabro’n ko chaukor karne aur unko pukhta karne se mana kiya hai. Imam Muhammad رحمۃ اللہ علیہ ne kaha ke usi ko ham lete hain aur Imam Abu Hanifa رحمۃ اللہ علیہ ka yehi qaul hai”. (Kitaab al-Aasaar li-Muhammad bin Hasan ash-Shaibaani: P251, (mutarjim) P126; Kitab al-Asal li-Imam Muhammad: V1 P422; Al

¹ T: Safedi aur dariya ke ret se taiyyaar kiya hua choona jo plaster mein istemaal kiya jaata hai, mazboot, mustahkam. Gach karna (گچ کرنا) deewaar ya farsh waghaera par plaster karna [RKT]

Ye bhi yaad rahe ke ulama mutaqaddimeen ke nazdeek makrooh ka lafz haraam par bola jaata hai. Mufti Muhammad Khan Qadri Barelwi raqam-taraaz hain: *“Aimma-e-Mutaqaddimeen haraam par karaahat ka itlaaq karte hain, masalan ahnaaf ke yaha’n baccho’n ke liye reshmi libaas aur sone ka istemaal haraam hai, Malikiya ke nazdeek shatranj khelna haraam hai, Hanabala ke yahaa’n milk-e-yameen ki wajah se do ﷺ baheno’n ko jama karna haraam hai, Shawafe ke yahaa’n zaani ke zina se paida hone wali ladki ke saath nikah karna haraam hai, magar un tamaam par karaahat ka itlaaq kiya jaata hai”*. (Maarif-ul-Ahkaam: P247)

Neez page 248 par likhte hain ke: *“Shaikh Ibne Badraan Hambali, Imam Maalik aur Imam Ahmad bin Hambal ﷺ ke baare mein likhte hain: Un dono buzurgo’n ne makrooh ka itlaaq us haraam par bhi kiya hai jis ki buniyaadi daleel zanni ho aur ye unka taqwa aur ehtiyaat hai”*. (Maarif-ul-Ahkaam: P248)

Allama Ibne Aabideen Shaami farmaate hain: *“Is baab mein makrooh do (2) maanon mein istemaal hua hai. Un mein se ek wo hai jis mein karaahat-e-tehreemi muraad hai aur ye us par mehmoool hai ke uska itlaaq hi hurmat par ho raha hai”*. (Ar-Radd al-Mohtaar: V1 P429; Al-Bahr ar-Raaq: V2 P19; Fath al-Qadeer Sharah Hidaaya: V2 P114)

Tasreeh Haashiya Talweeh P 27 mein Imam Abu Hanifa ﷺ aur Imam Muhammad ﷺ dono’n se naql kiya gaya hai ke: *“Makrooh se karaahat-e-tehreemi muraad hai”*.

Lihaaza Imam Abu Hanifa ﷺ aur Imam Muhammad ﷺ ke yahaa’n pukhta qabre’n banana, un par gumbad qaayam karna, qabro’n ke paas masjid banana, un par katbe lagaana haraam hai. Barelwi hazraat agar Imam Saahab ﷺ ke muqallid hain to unhe’n Imam Saahab ﷺ ke fatwe par amal karte hue mazaaraat par taameer-shuda imaarate’n gumbad aur qubbe gira dene chaahiye phir taqleed-e-Imam Saahab ﷺ se haath kheench lena chaahiye.

⑤ Allama Mehmood Aaloosi Hanafi ﷺ ka Fatwa:

Allama Mehmood Aaloosi Hanafi (d1270 hijri) ek jagah par likhte hain:

“Is baat par ijmaa hai ke sab se badi haraam aur shirk ke asbaab ki cheezo’n mein se mazaaro’n ke paas namaaz padhna aur un par masjide’n ya imaarate’n banana hai. Aisi ashiya ko giraana aur jo qabro’n par qubbe banae gae hain unhe’n giraana waajib hai, kyouнке ye masjid-e-ziraar se bhi ziyaada nuqsaaan-dah hain is liye ke unki buniyaade’n Nabi ﷺ ki mukhalifat par rakhi gai hain aur qabro’n par har qandeel aur chiraagh ko gul karna bhi waajib hai aur uska waqf karna aur nazr manna bhi naajaaiz hai”. (Rooh al-Maane: V15 P237 [Maktaba Imdadiya, Multan])

“Baaz log Ashaab-e-Kahaf ke waaqia se qabro’n par masaaqid taameer karne ka istedlaal karte hain ke jab wo log unke muaamale mein baaham jhagadne lage to unho’n ne kaha unke ghaar par koi imaarat taameer kardo, unka Rabb unhe’n khoob jaanta hai. Jo us masla mein ghaalib aagae, unhon ne kaha ham to un par masjid banaaenge. Un hazaraat ka itna kehna hai ke Quran-e-Paak ne unke us maqole ko zikr karke radd nahi kiya lihaaza qabro’n par masjide’n banana jaaiz hai”.

Is baat ki tardeed karte hua Allama Muhammad Aalusi Hanafi رحمه الله farmate hain: *“Is aayat-e-karima se saaliheen ki qabro’n par imaarat taameer karne aur un par masjide’n banaane aur un mein namaaz padhne ke jawaaz par istedlaal kiya gaya hai. Ye qaul baatil, aatil¹, faasid, kaasid² hai is liye ke Imam Ahmad, Imam Abu Dawood, Imam Tirmizi, Imam Nasai aur Imam Ibne Majah رحمه الله ne Abdullah bin Abbas رحمه الله se riwayat ki hai ke Rasool Allah ﷺ ne farmaya: Qabro’n ki ziyaarat karne waaliyo’n aur qabro’n par masjide’n banaane walo’n aur un par chiraagh jalaane waalo’n par Allah Ta’ala ki laanat ho”.* (Rooh al-Maane: V15 P237)

Iske baad Allama Aalusi رحمه الله ne aur bhi kai-ek ahadees zikr ki hain, Quran-e-Hakeem mein jin logo’n ki baat ka zikr kiya gaya hai ke unho’n ne un par masjide’n banane ke liye kaha, Imam Ibne Katheer رحمه الله ka rujhaan us taraf hai ke wo mushrikeen the. (Tafseer Ibne Kaseer: V3 P87)

¹ T: (عاطل) Naakaara, sust, kaahil, bewaqoof, mehroom, khaali, useless [RKT]

² T: (كاسيد) Be-qadr, khota, naaqis, worthless, false [RKT]

Agar wo musalman bhi ho'n to nafs-e-masla¹ par koi asar nahi is liye ke hamaari shariyat mein sulaha ki qabro'n par masaajid taameer karna haraam hai aur laanat ka moojib².

⑥ Allama Marghinaani رَحْمَةُ اللهِ عَلَيْهِ – Saahib-e-Hidaaya ka fatwa:

Allama Marghinaani رَحْمَةُ اللهِ عَلَيْهِ (d 593 hijri) farmate hain: “Pukhta eento’n aur lakdi ka istemaal qabr par makrooh hai is liye ke ye ashiya imaat ki paaedaari aur pukhtagi ke liye hain aur qabr to bosida aur veeraan muqaam hai”. (Hidaaya ma’ Fath al-Qadeer: V2 P100)

⑦ Allama Ibne Ilhaam رَحْمَةُ اللهِ عَلَيْهِ Hanafi ka fatwa:

Allama ibne Ilhaam رَحْمَةُ اللهِ عَلَيْهِ (d821 hijri) farmate hain: “Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ ne qabr par imaat taameer karna makrooh samjha hai, agarche uski koi alaamat maaloom na ho aur Qaazi Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ ne us par kisi qism ki kitaabat ko bhi makrooh samjha hai. Is liye ke Jaabir رَحْمَةُ اللهِ عَلَيْهِ ne Nabi ﷺ se riwaayat ki hai ke Aap ﷺ ne farmaya: Na qabr ko pukhta karo aur na us par imaat banaao aur na us par baetho aur na us par katba lagao”. (Fath al-Qadeer: V2 P100)

Isi tarah Allama Ibne Hammam رَحْمَةُ اللهِ عَلَيْهِ ne Syedna Ali رَحْمَةُ اللهِ عَلَيْهِ ki qabro'n ko baraabar karne wali hadees naql karke farmate hain ke: “Log qabro'n ko buland-o-baala aur khoobsurat imaarato'n ke saath ooncha karte the aur usse qadr-e-sharai muraad nahi hai, yaane qabr ko hadd-e-sharai tak rakhe'n baaqi giraade'n”.

⑧ Allama Abdullah bin Ahmad an-Nasafi al-Hanafi رَحْمَةُ اللهِ عَلَيْهِ ka fatwa:

Allama Abdullah bin Ahmad an Nasif al Hanafi رَحْمَةُ اللهِ عَلَيْهِ (d710 hijri) ka qaul hai: “Qabr ko na murabba shakl banaya jae aur na pukhta kiya jae”. (Kanz ad-Daqaaiq ma’ Al Bahr ar-Raaq: V2 P194)

⑨ Allama ibne Nujaim Hanafi al-Maaroof Abu Hanifa Saani رَحْمَةُ اللهِ عَلَيْهِ ka fatwa:

Allama ibne Nujaem Hanafi رَحْمَةُ اللهِ عَلَيْهِ (d970 Hijri), Saahib-e-Kanz ke qaul ‘Walaa Ujassasu’ (وَلَا يُجَصَّصُ) ki sharah mein farmate hain ke: “Pukhta

¹ T: (نفس مسئلة) Isi masla, isi/wohi muaamala [RSB]

² T: Baais, sabab, wajah [RKT]

qabre'n banana Syedna Jaabir ؓ ki hadees ki wajah se mana hain kyouнке Rasool Allah ﷺ ne qabr pukhta karne, us par baethne, us par imaat taameer karne aur us par katbe lagaane se mana kiya hai”.

⑩ Allama Qaazi Khan al-Hanafi ؒ ka fatwa:

Allama Qaazi Khan al-Hanafi ؒ (d596 Hijri), kehte hain: “Qabr ko pukhta na banaaya jaae is liye ke Nabi ﷺ ne qabr ko pukhta karne aur us par chaandi se jadaao karne aur qabr ke oopar imaat banaane se mana kiya hai..... aur is liye bhi ke Imam Abu Hanifa ؒ ne farmaya hai ke qabr ko na pukhta kiya jaae aur na lep diya jaae aur na hi us par koi imaat banaai jaae”. (Fataawa Qazi Khan: V1 P93)

⑪ Fatawa Aalamgiri:

“Qabr ko oont ki kohaان ki tarah na banaya jaae aur wo bhi ek baalisht ki miqdaar aur na use murabba shakl banaaya jaae aur na pukhta kiya jaae aur us par paani chidakne mein koi harj nahi aur qabr par imaat banana, us par baethna ya sona makrooh hai”. (Fataawa Aalamgiri: V1 P166)

⑫ Allama Alauddin al-Haskafi al-Hanafi ؒ ka fatwa:

Allama Alauddin al-Haskafi al-Hanafi ؒ (d 1088 hijri) ka qaul hai: “Qabr ko pukhta na kiya jaae is liye ke usse mana kiya gaya hai”. (Ar Radd al-Mohtaar: V1 P125)

⑬ Allama Ibne Aabideen Shaami ؒ Hanafi ka fatwa:

Allama Ibne Aabideen Shaami ؒ (d 1252 hijri) kehte hain: “Mujhe maaloوم nahi ke kisi ne qabr par imaat banaane ke jawaaz ko pasand kiya ho”. (Ar Radd al-Mohtaar: V1 P601)

⑭ Allama Aeni Hanafi ؒ ka fatwa:

Allama Aeni Hanafi ؒ (d 855 Hijri) ka kehna hai: “Choone ke saath lep na kiya jaae aur na uske saath qabr par imaat banaai jaae is liye ke ye pukhtagi aur zeenat ke liye hain”. (Ramz al-Haqaiq: V1 P67; Sharah Kanz neez mulaahaza ho Al Binaaya Fee Sharah Hidaaya lil Aeni: V3 P302-303)

⑮ Allama Alauddin al-Kaasaani al-Hanafi ؒ ka fatwa:

Allama Alauddin al Kaasaani al Hanafi ؒ (d 587 Hijri naql karte hain:

“Nabi ﷺ ne qabro’n ki aabaadi ke saath mushabahat se mana kiya hai aur pukhta eente’n aur lakdi aabaadi ke liye hai aur is liye bhi ke pakki eent zeenat ke liye istemaal ki jaati hai aur maiyyat ko uski haajat nahi hoti”. (Badaae as-Sanaae: V1 P372)

⑮ Qaazi Ibraheem al-Halabi al-Hanafi رحمہ اللہ ka fatwa:

Qaazi Ibraheem al-Halabi al-Hanafi رحمہ اللہ (d 956 Hijri) ka mauqif hai: *“Qabr ko pukhta banana aur uski lipaai karna makrooh hai aur teeno’n Imamo’n ka yehi qaul hai is liye ke Jaabir رحمہ اللہ ki hadees mein uski mumaaniyat aai hai.... Aur Imam Abu Hanifa رحمہ اللہ se riwaayat aai hai ke qabr par makaan ya qubba ya uski maanind koi imaat banana makrooh hai aur mazkoora hadees-e-Jaabir رحمہ اللہ iski daleel hai”*. (Halabi Kabeer: 599)

⑯ Allama Sirajuddin Hanafi رحمہ اللہ ka fatwa:

Allama Sirajuddin Hanafi رحمہ اللہ (d 773 Hijri) ka fatwa: *“Qabro’n par imaat taameer karna makrooh hai”*. (Fataawa Siraaajiya: 24)

⑰ Allama Abul Lais Samarqandi رحمہ اللہ ka fatwa:

Allama Abul Lais Samarqandi رحمہ اللہ (d 373 Hijri) kehte hain: *“Qabro’n ko pukhta karna aur unki lipaai karna aur un par imaat banana, katba lagaana aur koi alaamat lagana makrooh hai”*. (Fataawa an-Nawaazil: 82)

⑱ Allama Ahamd bin Muhammad al-Qudoori al-Hanafi رحمہ اللہ ka fatwa:

Allama Ahamd bin Muhammad al-Qudoori al-Hanafi رحمہ اللہ (d 428 Hijri) ka kehna hai: *“Qabr par pukhta eenth aur lakdi lagana makrooh hai”*. (Qudoori: 60)

⑲ Allama Abu Bakr bin Ali al-Haddad al-Yamani al-Hanafi رحمہ اللہ ka fatwa:

Allama Abu Bakr bin Ali al-Haddad al-Yamani al-Hanafi رحمہ اللہ (d 800 Hijri) farmate hain: *“Qabro’n ki lipaai karna aur unhe’n pukhta banana aur un par imaat taameer karna aur katba lagaana Nabi ﷺ ke farman ki bina par makrooh hai, Aap ﷺ ne farmaya: Qabro’n ko pukhta na karo aur na un par imaat taameer karo aur na un par baetho”*. (Al Jauhar an-Neerah: V1 P133)

⑳ Allama Obaidullah bin Masood al-Hanafi رحمہ اللہ ka fatwa:

Allama Obaidullah bin Masood al-Hanafi رحمہ اللہ (d 747 hijri) kehte hain: *“Qabr par pukhta eenth aur lakdi lagana makrooh hai”*. (Sharah Wiquaaya: V1 P240)

22) Allama Tahtaawi al-Hanafi رحمہ اللہ ka fatwa:

Allama Tahtaawi al-Hanafi رحمہ اللہ (d 1231 Hijri) ka qaul hai: *“Qabr pukhta na ki jaae yehi baat teeno’n Imamo’n ne kahi, Hazrat Jaabir رضی اللہ عنہ ki hadees ki wajah se aur qabr pukhta banana makrooh-e-tehreemi hai”*. (Tahtaawi Alaa Miraaqi al-Falaah: 335)

23) Allama wa Sayyad Muhammad Murtaza Zubaidi Hanafi رحمہ اللہ ka fatwa:

Unho’n ne apni kitab ‘*عقود الجواهر المنيفه في ادلة مذهب الامام أبي حنيفة*’ (Uqood al-Jauhar al-Muneefa Fee Adillahti Mazhab al-Imam Abi Hanifa) mein ek baab youn munaqid kiya hai: *‘بَيَانُ الْخُبْرِ الدَّالِّ عَلَى كَرَاهَةِ التَّجْصِصِ’* (Yaane aisi hadees ka bayan jo qabr ki pukhtagi aur karaahat par dalaalat karti hai). Phir Imam Abu Hanifa رحمہ اللہ se Kitaab al-Aasaar waali aur Tirmizi, Abu Dawood, Ibne Majah, Ibne Hibban aur Haakim ke hawaale se hadees-e-Jaabir رضی اللہ عنہ zikr karke ye masla saabit kar diya ke *pukhta qabr mana hai*”. (Uqood al-Jauhar al-Muneefa Fee Adillahti Mazhab al-Imam Abi Hanifa: V1 P103)

24) Allama Sarkhasi رحمہ اللہ Hanafi ka fatwa:

Allama Sarkhasi Hanafi رحمہ اللہ (d 571 Hijri) kehte hain: *“Yaane Nabi ﷺ ne pukhta qabro’n se mana kiya hai”*. (Al Mabsoot: V2 P62)

25) Qazi Ibrahim Hanafi رحمہ اللہ ka fatwa:

“Aise qubbe jo qabro’n par banaae jaate hain unko giraana waajib hai kyouнке unki buniyaad Rasool Allah ﷺ ki naafarmaani aur mukhalifat par hai aur har wo imaat jis ki buniyaad Rasool Allah ﷺ ki mukfhalifat aur naafarmaani par ho use giraana masjid-e-ziraar se bhi behtar hai”. (Majaalis al-Abraar: 129)

26) Allama Alauddin Samarqandi al-Hanafi رحمہ اللہ ka fatwa:

Allama Alauddin Samarqandi al-Hanafi رحمہ اللہ (d 539 Hijri) ka qaul hai: *“Qabr ke mutaalliq sunnat ye hai ke use kohaana-uma banaaya jaae aur murabba ki shakl na banaai jaae aur na leepi jaae aur na pukhta ki*

jaae aur Imam Abu Hanifa ؓ ne qabr par imaat taameer karne ko makrooh samjha hai". (Tohfa al-Fuqaha: V1 P400)

27) Allama Hasan al-Shurunbulali al-Hanafi ؓ ka fatwa:

Allama Hasan al-Shurunbulali al-Hanafi ؓ (d 1069 hijri) ka kehna hai: *"Aur qabr par pakki eente'n aur lakdi lagana makrooh hai aur qabr ko kohaana-daar banaya jaae, chaukor na banaai jaae aur zeenat ke liye qabr taameer karna haraam hai aur dafan kardene ke baad mazbooti ke liye qabr par taameer karna makrooh hai"*. (Noor al-Eezah ma Tarjuma Noor al-Asbaah: 153)

28) Qazi Sanaullah Paanipati ؓ Hanafi ka fatwa:

Qazi Sanaullah Paanipati ؓ Hanafi (d 1125 hijri) ek jagah par likhte hain: *"Wo jo kuch ke auliya ikram ki qabro'n par kiya jaata hai ke oonchi-oonchi imaatate'n banaate hain aur chiraag raushan karte hain aur is qism ki jo cheez bhi karte hain haraam hai ya makrooh"*. (Maa la Budda Minhu: 67)

29) Mulla Ali Qaari Hanafi ؓ ka fatwa:

Mulla Ali Qaari Hanafi ؓ (d 1014 hijri) Tirmizi ki hadees (Wama nib-tada bidatan zalaalatan) 'وَمَنْ ابْتَدَعَ بَدْعًا ضَلَالَةً' ki sharah mein farmate hain: *"Bidat-e-zalaalat wo hai jiska aaimma muslimen ne inkaar kiya ho, jaise qabro'n par imaat banana aur unhe'n pukhta karna"*. (Mirqaat Sharah Mishkat: V1 P414)

30) Imam Shafai ؓ ka fatwa:

Imam Shafai ؓ farmate hain: *"Maine muhajireen aur ansaar saahaba ؓ ki qabro'n ko pukhta taameer-shuda nahi dekha, Tawoos ne riwaayat kiya hai ke Rasool Allah ؐ ne qabro'n par imaat ki taameer ya pukhta karne se mana kiya hai aur maine un hukmrano'n ko dekha hai jo Makka mein qabro'n par imaat ko girate the aur main ne us kaam par fuqaha ko aeb lagaate nahi dekha"*. (Kitaab al-Umm: V1 P277)

31) Imam Muzani ؓ ka fatwa:

Imam Muzani ؓ (d 264 hijri) ne naql kiya hai ke: *"Qabr par imaat na banaai jaae aur na pukhta ki jaae"*. (Mukhtasar al-Muzani: 37)

32 Imam Nawawi رحمہ اللہ ka fatwa:

Imam Nawawi رحمہ اللہ (d 677 hijri), Hadees-e-Jaabir رضی اللہ عنہ ki sharah mein farmate hain: *“Behrehaal qabr par imaat banana agar (wo jagah) imaat banaane waale ki milkiyat mein hai to makrooh hai aur agar aam maqbara mein hai to haraam hai, Imam Shafai رحمہ اللہ aur deegar ashaab ne isko saraahat se bayaan kiya hai, Imam Shafai رحمہ اللہ ne Kitaab al-Umm mein farmaya: Maine Makka mein aimma-e-deen ko dekha hai wo qabro’n par imaarato’n ko giraane ki taa’eed Nabi ﷺ ki us hadees yaane koi qabr oonchi na dekho magar use baraabar kardo”, se bhi hoti hai”*. (Sharah Muslim lin-Nawawi: V7 P32; Darsi nuskha: V1 P312)

33 Allama ibne Hajar Makki Shafai رحمہ اللہ ka fatwa:

Allama ibne Hajar Makki Shafai رحمہ اللہ (d974 Hijri) ne kaha: *“Oonchi qabro’n ko aur jo un par qubbe aur gumbad banaae gae hain unko gira dena waajib hai”*. (Kitaab az-Zawaajir Fee Iqtiraab al-Kabaair: 163)

34 Allama Abdul Wahaab ash-Sharaani رحمہ اللہ ka fatwa:

Allama Abdul Wahaab ash-Sharaani رحمہ اللہ: *“Nabi ﷺ qabr pukhta banaane aur us par baethne se mana kiya karte the”*. (Kashf al-Ghammah A’n Jamee al-Aimma: V1 P149)

35 Allama Majduddin Ferozabadi رحمہ اللہ ka fatwa:

Allama Majduddin Ferozabadi رحمہ اللہ (d817 Hijri): *“Salaf-o-saaliheen رضی اللہ عنہم qabr ko buland nahi karte the aur na us par pakki eenth se imaat banaate the..... aur na hi wo qabr par imaat aur qubbe banaate the, ye saara amal bidat aur makrooh hai aur Nabi ﷺ ke tariqe ke khilaaf hai. Aap رحمہ اللہ ne to Ali رضی اللہ عنہ ko bheja tha ke wo koi mujassama na chode’n magar use mitaade’n aur oonchi qabro’n ko (hadd-e-sharai ke) baraabar karde’n aur Aap ﷺ ne qabr par masjid banaane se bhi mana kiya hai, us par chiraag jalaane se roka hai aur aisa kaam karne waale par laanat ki”*. (Safar as-Sa-aadah Alaa Haamish Kashf al-Ghammah: V1 P183)

36 Imam Sufyan Soori رحمہ اللہ ka fatwa:

Imam Sufyan Thauree رحمہ اللہ (d161 Hijri) ne kaha: *“Imam Sufyan Soori رحمہ اللہ ke nazdeek qabr ke oopar ghar, masjid ya kheti-baadi ke zariye tasarruf*

karna jaaiz nahi, Hatta ke maiyyat bosida hojaae. Aur unka mauqif tha ke jab Makka mein shiddat-e-haraarat ke baais 10 saal guzar jaae'n to aap hasb-e-haal wahaa'n par ghar ya masjid ya kheti-baadi ya jo munaasib ho kar sakte hain aur baaqi bilaad mein 20 saal tak". (Mausooah Fiqa Sufyan as-Soori: 681-682; Musannaf Abdur Razzaq: V3 P506)

③⑦ Imam Taawoos bin Kaesaan رحمہ اللہ ke waalid maajid ka fatwa:

"Imam Taawoos ke baap Kaesaan qabr par imaat taameer karne ya use pukhta banaane ko makrooh samajhte the". (Musannaf Abdur Razzaq: V3 P506 H6493)

③⑧ Imam Taawoos bin Kaesaan رحمہ اللہ ka fatwa:

Imam Taawoos bin Kaesaan رحمہ اللہ (d 106 Hijri): *"Nomaan bin Abi Shaiba kehte hain ke jund mein mere chacha faut hogae to main apne baap ke saath Taawoos ke paas aaya. Mere Waalid ne kaha aye Abu Abdur Rahman! Kya main apne bhai ki qabr ko pukhta kar sakta hu'n? to Imam Taawoos has-pade aur kaha Subhan Allah! Aye Abu Shaiba! Tere liye behtar hai ke to uski qabr ki maarifat na rakhe magar ye ke tu waha'n jaakar uske liye istighfaar-o-dua kare: Kya tumhe'n maaloom nahi ke Nabi ﷺ ne musalmano'n ki qabro'n par imaat banaane ya unhe'n pukhta karne ya wahaa'n par kaashtkaari karne se mana kiya hai yaqeenan tumhari sab se behtareen wo qabrein hain jo ghair maaroof hain".* (Musannaf Abdur Razzaq: V3 P506 H6495)

③⑨ Imam Hasan Basri رحمہ اللہ ka fatwa:

Imam Hasan Basri رحمہ اللہ (d 110 Hijri) ne kaha: *"Hasan Basri رحمہ اللہ qabro'n par leepaai aur unhe'n banaane ko makrooh samajhte the".* (Mausooah Fiqa al-Hasan al-Basri: V2 P773; Ibne Abi Shaiba: V3 P29; Al Mahalla: V5 P133)

④① Allama Hajaawi Hambali aur Allama Buhooti Hambali رحمہ اللہ ka fatwa:

Allama al-Hajaawi al-Hambali aur Allama al-Buhooti al-Hambali رحمہ اللہ ne kaha: *"Qabr ko zameen se ek baalisht ooncha kiya jaae is liye ke Nabi ﷺ ki qabr zameen se ek baalisht oonchi thi, ise Imam Saaji ne Jaabir رضی اللہ عنہ ki hadees se riwaayat kiya hai aur ek baalisht se oopar qabr banana makrooh hai. Qabr ko pukhta karna, naqsh-o-nigaar karna aur banaao-singhaar karna makrooh hai aur bidat hai aur qabr par imaat banana*

bhi khwaah usse muttasil ho ya na ho, makrooh hai. Is liye ke Jaabir ؓ ne Nabi ؑ se bayaan kiya hai ke Aap ؓ ne qabr pukhta banaane, us par baethne aur imaat taameer karne se mana kiya hai. Ye muslim ki riwaayat hai”.’ (Ar Raudha al-Murabba bi-sharah Zaad al Mustaqna’: V1 P104-105)

④① Allama Ibne Qadaama al-Maqdisi ؓ ka fatwa:

Allama Ibne Qadaama al-Maqdisi ؓ (d 620 Hijri): “Qabr par imaat taameer karna aur use pukhta banana aur us par katba lagaana makrooh hai is liye ke Imam Muslim ؓ ne apni sahih mein riwaayat kiya hai ke Rasool Allah ؐ ne qabr pukhta karne, us par imaat khadi karne aur baethne se mana kiya hai. Imam Tirmizi ؓ ne ye alfaaz ziyaada riwayat kiye hain ke: ‘Aap ؓ ne katba lagaane se bhi mana kiya hai aur farmaya ye hadees Hasan Sahih hai aur ye mumaaniyat is liye hai ke pukhtagi-o-imaat waghaera duniya ki zeenat se hai aur maiyyat ko uski haajat nahi”.

④② Allama Alauddin al Mirdaawi ؓ ka fatwa:

“Qabr ko pukhta karna aur us par imaat banana aur katba lagaana makrooh hai, qabr ko pukhta karna bila-ikhtilaaf makrooh hai. Isi tarah us par katba lagaana, naqsh-o-nigaar karna, banaao singhaar waghaera karna ye sab kaam bidat hain bahar-kaif¹ qabr par imaat taameer karna sahih mazhab ki roo se makrooh hai khwaah imaat zameen se muttasil ho ya na ho”.

④③ Qaazi Abu Shujaa al-Asfahaani ؓ ka fatwa:

“Qabr par na imaat taameer ki jaae aur na pakki banaai jaae”.

④④ Allama ibne Rushd al-Qurtubi ؓ ne farmate hain:

“Imam Maalik aur Imam Shafai ؓ ne pukhta qabro’n ko makrooh qaraar diya hai”.

④⑤ Allama Abul Muzaffar Ibne Habeerah ka farmaan:

¹ T: (بہرہِ حال، bil-aakhir [RKT])

“Aimma arbaa ka qabr mein kacchi eenth lagaane aur ppro’n aur girho’n waali ghaas rakhne ke mustahib hone par aur pakki eenth aur lakdi ke makrooh hone par ijma hai”. (Al-Afsaah a’n Maani al-Sihaah Fil Fiqa Alaa al Mazaahib al-Arba: V1 P152)

④⑥ Imam Maalik رحمہ اللہ ka fatwa:

“Imam Maalik رحمہ اللہ farmate hain: Main qabro’n ko pukhta banaane aur un par imaraat taameer karne ko makrooh samajhta hu’n”. (Al Mudawwana al-Kubra: V1 P170)

④⑦ Abul Hasan Moosa Kaazim رحمہ اللہ ka fatwa:

“Ali bin Jaafar ne kaha ke maine Imam Musa Kaazim se sawaal kiya ke qabr par imarat banana aur us par baethna kaisa hai? To unho’n ne farmaya: ‘Qabr par imarat taameer karna, us par baethna, use pukhta banana aur lipai karna durust nahi”. (Al Istibsaar Baab an-Nahi a’n Tajsees al-Quboor wa Tatiyyinah: V1 P217; Tehzeeb al-Ahkaam: V1 P461)

④⑧ Imam Jaafar Saadiq رحمہ اللہ ka fatwa:

“Imam Jaafar Saadiq رحمہ اللہ farmate hain ke Nabi ﷺ ne qabr par namaz padhne ya us par baithne ya us par imarat taameer karne se mana kiya hai”. (Tehzeeb al-Ahkaam: V1 P461; Al-Istibsaar: V1 P482)

“Qabr par namaaz padhne se muraad uski taraf mu’n karke namaaz padhna hai, na ke namaaz-e-janaaza kyouнке Imam Jaafar Saadiq رحمہ اللہ ka fatwa ye hai ke agar janaaza padh sake to tadfeen ke baad us par janaaza padh le”. (Al-Istibsaar: V1 P482)

Imam Jaafar Saadiq رحمہ اللہ farmate hain: *“Qabro’n par imarat taameer na karo aur na hi gharo’n ki chatho’n ko musawwiri se muzaiyyan karo yaqeenan Rasool Allah ﷺ ne use napasand kiya”*. (Tehzeeb al-Ahkaam: V1 P461)

Imam Jaafar Saadiq رحمہ اللہ farmate hain: *“Beshak Rasool Allah ﷺ ne qabr par aisi mitti ziyaada karne se mana kiya hai jo usse na nikli ho”*. (Tehzeeb al-Ahkaam: V1 P460-461; Furoo-e-Kaafi: Kitab al-Janaaz: V3 P202)

④⑨ Allama Muhammad bin Jamaaluddin al Aamli al-Maarroof bish-Shaheed al-Awwal ka fatwa:

Allama Muhammad bin Jamaaluddin al-Aamli al-Maaroof bish-Shaheed al Awwal (d 786 Hijri): *“Qabr ko zameen se 4 ungliyo’n ki miqdaar buland hona chaahiye”*.

⑤0 Allama Abu Jaafar Toosi ka fatwa:

Allama Abu Jaafar Toosi (d 460 Hijri) ka fatwa: *“Qabr ko 4 ungliyo’n ki miqdaar zameen se buland kya jaae aur qabr ki mitti ke alaawa us mein mitti na daali jaae qabro’n ko pukhta karna aur un par mubaah jagho’n mein imarat taameer karna bil-ijma makrooh hai.... Qabro’n ke mit jaane ke baad unki tajdeed karna bhi makrooh hai”*. (Al Mabsoot Fee Fiqa al-Imaamiyya: V1 P187)

Harf-e-Aakhir

Mundarja-baala¹ ahadees sahiha-o-aathaar sareeha aur aaimma muhaddiseen عليه السلام mazaahib-e-khamsa yaane Hanafi, Maaliki, Shafai aur Jaafri ke fatawaa-jaat se ye baat roz-e-raushan ki tarah ayaa’n hojaati hai ke Islaam mein qabr-parasti aur pukhta qabro’n aur un par imarat-o-gumbad banaane ka koi jawaaz nahi aur poori ummat-e-muslima ka is baat par ijmaa hai ke pakki qabre’n-o-gumbad banana haraam hai aur jo pukhta qabre’n bani hui hain musalmaano’n par farz hai ke unhe’n aam qabro’n ke baraabar rakhe’n.

Allah Ta’ala se dua hai ke tamaam musulmano’n ko Quran-o-Sunnat ke ahkamaat par amal ki sahih taufeeq naseeb farmaae (Aamin!)

Abul Hasan Mubasshir Ahmad Rabbani Afi Allah Anh

28/6/1999 – 12 Rabbil Awwal 1420 Hijri, 8:45 AM

¹ T: (مُنْدَرَجَةً بِالَا) Oopar likha hua, oopar bayaan-karda [RKT]